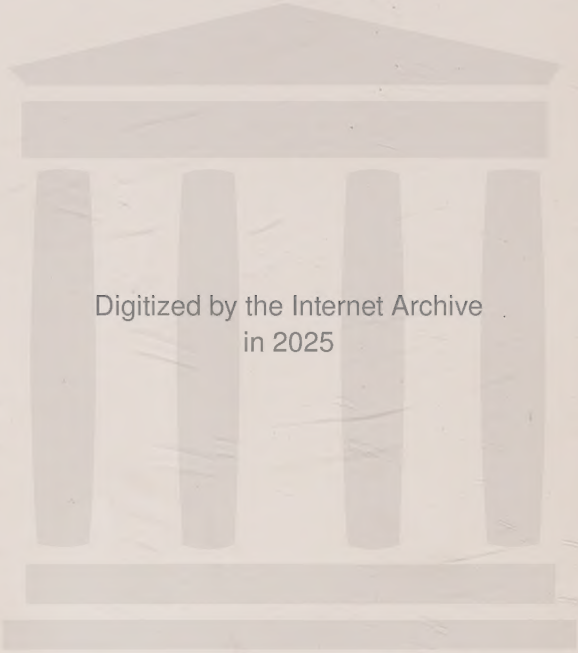

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PROGRESS

ANNIVERSARY VOLUME OF THE
CAMPBELL INSTITUTE

PROGRESS

Anniversary Volume of the Campbell Institute on the Completion of Twenty Years of History

EDITED BY

HERBERT L. WILLETT, ORVIS F. JORDAN
AND CHARLES M. SHARPE

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CONTENTS

	PAGE
INTRODUCTION. HERBERT L. WILLETT	9
HISTORY OF THE CAMPBELL INSTITUTE. EDWARD SCRIBNER AMES	35
THE CAMPBELL INSTITUTE: QUESTIONS AND ANSWERS. ELLSWORTH FARIS	44
THE DISCIPLES OF CHRIST. THE EDITORS	53
IMPRESSIONS OF TWENTY YEARS. EDWARD L. POWELL	68
THE IDEA OF DOCTRINAL PROGRESS. CHAS. M. SHARPE	78
NEWER PHASES OF CHRISTIAN UNION. JAMES M. PHILPUTT	111
TENDENCIES IN CITY RELIGION. ORVIS F. JORDAN	125
THE CHURCH AND HER ALLIES. ALLAN B. PHILPUTT	146
SOCIAL SOLICITUDE AND POLITICAL REFORM. PERRY J. RICE	156
EVANGELICAL IMPLICATIONS OF THE SOCIAL TASK OF THE CHURCH. H. D. C. MACLACHLAN	175
MYSTICISM AND KNOWLEDGE OF GOD. HERBERT MARTIN	190
ROMAN CATHOLIC MODERNISM. ERRETT GATES	205
PROGRESSIVE PROTESTANTISM. BURRIS A. JENKINS	220
TWO DECADES OF MISSIONARY HISTORY. FREDERICK E. LUMLEY	235
THE HISTORY OF PREACHING FOR TWENTY YEARS. JOHN RAY EWERS	252

PAGE

The Religious Value of Science. Arthur Holmes 267

Recent Tendencies in Philosophy That Are Significant for Religion. Willis A. Parker 292

Religious Values of the Fine Arts. Walter D. MacClintock 309

Poem. Vachel Lindsay 327

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INTRODUCTION

THIS volume is a collection of papers prepared by members of the Campbell Institute as contributions to an anniversary publication, marking the completion of twenty years of history. It is in no sense a formal presentation of the opinions held by the Institute as a body. It was impossible that a volume of the sort should include papers from more than a few of the members. Those who were asked to write were not chosen as better fitted than their colleagues to contribute to such a volume, nor as representatives of the views of the membership as a whole. Circumstances made it more convenient for these particular men to respond to the invitation to write, and their essays are merely the expression of individual opinion on a few of the many themes on which thoughtful people have vital convictions in our day.

The purpose of the volume is not to set forth a body of opinions, but to celebrate an event. It is twenty years since the Campbell Institute was organized. In that period its membership has in-

creased from a small group to a company of more than two hundred. These men are found in the ministry, the teaching vocation, on the mission field, and in other important types of Christian activity. They have had sufficient collegiate and university experience to be deeply interested in the changing aspects of intellectual, social and religious ministries in our time. The comments of such men upon matters to which they have given some special consideration cannot fail to prove of interest to their associates in the Institute, and form a worthful contribution to the anniversary it has been thought proper to celebrate. It will be understood therefore that no attempt has been made either by the editors or the contributors to formulate a body of opinion representative of the Campbell Institute as a whole, nor does any member of the Institute, save the individual writers, assume responsibility for the utterances in this collection. The members who have here spoken register only their appreciation of the body and the service it has been able to render them, and their personal convictions on the subjects they have chosen.

The twenty years covered by the organized life of the Campbell Institute include both the most stimulating period in the story of the modern church, and the most eventful epoch in the history

of the Disciples of Christ. Whatever be one's reaction to the movements in the institutional, industrial, educational, social and religious world during these years, he knows that they have been rapid and far-reaching. Whether, with the writers of this book, one is convinced that these changes spell Progress, or whether he takes a more negative and pessimistic attitude, the modification that has come over the social order of our age is profound and significant. The causes that underlie these changes are to be found in the earlier portion of the half century now closing, but their manifestation has been most evident in the briefer period of which we are thinking.

PROGRESS IN SCIENCES AND CRITICISM

In the field of the physical sciences the modifications of accepted views have been very great. The investigations of leaders in the biological and geological departments of scientific inquiry went far to displace former opinions regarding the static character of the physical universe, and to render necessary a new interpretation of the phenomena of nature and living creatures. This discovery that life in all its phases is ever changing, and that it is possible to trace these modifications in terms of recognized laws and through the

operation of resident forces, issued in the principle of evolution. This came to be accepted in widening circles as the most satisfactory explanation of the classified facts of the physical universe. At first it appeared to set itself in marked contrast with the familiar teachings of the older science and theology. Later and more thorough studies in this field have removed these first apprehensions, and today the principle of evolution, much more fully understood than at first, and much more fully developed as an interpretation of life, is as familiar and commonplace in the working explanation of the natural order as gravitation or electrical science.

The earlier years of this half century were the times in which the principle of evolution was passing through its testing experience. Everywhere it was subjected to searching criticism, both as to its ability to meet the issue of fact, and as to its implications in the domain of religion. During those years the field of its employment was greatly widened and its definitions were greatly broadened and enriched. The earlier affirmations made in interpretation of the method are now perceived to have been much too limited to meet the requirements of science. But the principle has proved itself the most acceptable way of accounting for the aggregate of physical facts at

the disposal of scientists, and in the world of skilled workers in this great branch of natural phenomena it is the unchallenged method of procedure. The past twenty years have witnessed the gradual and confident appropriation of this principle on the part of Christian scholars. They have found in it a rational and satisfactory explanation of the work of God in the universe, and an impressive commentary on the teachings of the Bible. The alarm once felt in religious circles at the growing prevalence of the idea of evolution has now given way to a grateful recognition of the harmony between the self-revelation of God in a growing universe and the disclosure of his ideals in the Holy Scriptures.

The application of the scientific principle in the natural world led also to its recognition in the field of history and literature. The new sciences of archæology, textual criticism, historical and literary criticism and comparative religion came into being. The earlier years of the half century were times of stress and storm in the religious world. The application of the principles of criticism which had yielded such valuable results in classical studies was viewed with very grave apprehension by those who felt that the Bible required no such handling, and that it was sure to lose something of its sacredness and

authority in the process. But the work was inevitable. No book as conspicuous and worthful as the Bible could escape those inquiries which were bringing valuable results in all other fields of literary study. The outcome has been of the utmost importance to the students of the Bible and the Christian religion. An increasingly satisfactory text of the Scriptures has become available. The dates and literary character of the sources for the study of Hebrew and early Christian history are much more fully understood than ever before. In the progress of these studies many superficial and untrustworthy Jewish and patristic traditions have been discarded. Fantastic opinions regarding the nature of inspiration, the character of biblical prophecy, the importance of symbolism and typology have vanished into the limbo of useless things. The Bible as a result of these critical studies is not less divine but more human. It is seen to be less a supernaturally perfect record of history and science than a faithful and inspiring account of the most impressive movement of the divine activity in the world, written by men who were moved by the Spirit of God. Men who really wish to understand and appropriate the message of the Bible have ceased to search its pages for predictions of the electric light, the automobile, and the Kaiser's

performances in the great war, and are attempting to learn from the teachings of the prophets, the apostles and our Lord the direction God is taking in human affairs, that they may give themselves with unrestrained enthusiasm to the divine purpose. Today intelligent students of the Bible are no longer disquieted by the results achieved by the critical process in Bible study. Those results are familiar and accepted along the whole frontier of Christian scholarship. They are the basis of the vast ministry of modern Christian preaching and religious education. If anywhere they have had slight recognition as yet it is in the camps of the theologies of despair,—Romanism, Verbalism and Millenarianism.

THE SOCIAL SCIENCES

Another of the sciences which has taken form in the period under review, and has come to notable expression during the past twenty years, is psychology, and the closely related discipline, the psychology of religion. Very formal and remote do those earlier treatises on mental science and the human intellect now seem. The accumulation of facts from personal experience and in the laboratories of the physiological psychologists has put a foundation under a structure which was at best theoretical and vague. Some of the

results of this new discipline are perceived in the region of child-study, which is revolutionizing educational procedure; the recognition of clearly discernable areas of advancing interest on the part of children, which has made possible fruitful studies in the psychology of conversion; and the interesting investigations into the religious customs and habits of different races, and even of various religious groups, which throw light upon their characteristic beliefs and practices, and make possible such a science as the psychology of religion.

But perhaps the most outstanding change in the religious world during the past half century, a change which has come to its fullest manifestation during the twenty years now closing, is the arousal of a social solicitude hitherto unknown. The emphasis placed upon social redemption in our times is perhaps the most noteworthy of all the phases of religious concern. The Christian world has become conscious of the duty of neighborliness, even as the church of the middle ages magnified the privilege and duty of personal salvation. The amount of space given to this general theme in the papers gathered in this volume is in some sense an indication of the paramount importance of the subject. Indeed there are alarmed spirits in the church who believe that

something called social service is being substituted for religion in many parts of the church today. And it need not be questioned that many gallant and spirited seekers after the noblest things are satisfying themselves with some sort of social philanthropy which leaves them still unprovided with the deeper and richer experiences of the religious life. But no dangers of this nature can turn away the attention of the awakened church from its high and holy obligation to realize the kingdom of God as a society pervaded by purity and good will. Here are found the motives to all redemptive effort in behalf of the infirm, the delinquent, the defective and the disfranchised members of the social order. Here likewise is the ground of the impulse to reach the non-Christian world not only with the gospel of Christ, but with a civilization which is its fruit in our western world. And in the end of the day there must be found in this sense of a society of men and women of good will the promise and guarantee of a world peace incapable of rupture by the self-interests of any form of nationalism.

THE COURAGE OF THE FATHERS

Looking back across this period of twenty years, with these and other notable changes in the thought and feeling of the church, and into

the thirty years preceding, which furnished the soil into which the roots of these movements struck, it is not difficult to understand what spaces divide the men of today from the times in which the fathers of this great religious movement undertook their pioneering work. If it is difficult for us to forecast a decade of Christian progress, how great was their courage in attempting to formulate a program for the reform which they regarded as most vital in their time, and which we after a full century and more still find the most outstanding enterprise in the list of things which the church must achieve. Men of insight and of action were they, who asked only to be used of God in the preparation of the church for her high destiny. Happy shall we be if in the new time of opportunity we shall prove worthy sons.

In their times not one of these modern movements in the thinking of Christian people had taken form. In only one field, that of biblical study, were there the remotest hints of the revolutionary changes soon to come. And interestingly enough, in this one regard the fathers of this effort to realize a united church seized eagerly upon the methods and results of biblical scholarship, and dared the suspicions of the orthodox world in behalf of the first glimmerings of the new science. If they could not anticipate the ideas

of a later age, they were at least the protagonists of astonishingly revolutionary efforts in their attacks upon the entrenched sectarianisms of their age. No student of the religious history of that time, much less one in whose veins there runs the blood of the Disciples of Christ, can fail to be thrilled with the audacity and uncalculating heroism of the men who set themselves the gigantic task of impressing upon the divided church of their age the sanctions and opportunities of Christian unity.

If they did not foresee all the obstacles which stood in the path of this realization, it is not to be wondered at. They had no supernormal prescience by which they could discern the hidden barriers before them. The sin and disaster of disunion were so apparent and convincing to them that they could not doubt that when once the churches had the theme called to their attention, they could not do otherwise than respond. There is a naive and confident hope in the words of the "Declaration and Address" which no careful reader can miss. These men actually believed that the plea which seemed so majestic, not as from their lips, but from the oracles of God, must be heard and heeded. How many disillusionments they suffered, and to how many changes of position did they have to adjust themselves in

those pregnant years of our early history! They saw many of their dreams vanish, and yet they did not lose their faith. In various features of their early program they found themselves disappointed. They were even compelled to change to some extent their plans for the great reform they had at heart. Yet they never abandoned their confidence in the timeliness and urgency of their cause, and the certainty of its ultimate success. It is the story of these first experiences, the high vision of the supreme need of unity in the church, the confident and spirited efforts to promote this cause, the surprised and pained recognition of unforeseen hindrances to the realization of this ideal, the gradual adjustment of methods to meet these conditions, and the unabated enthusiasm with which the great adventure was pursued,—it is this story which constitutes one of the most engaging and informing chapters in the history of American Christianity.

DISAPPOINTMENTS AND ADJUSTMENTS

The fathers of this movement believed that when once the churches living in sectarian disunion heard the urgent plea which they made in behalf of Christian unity, backed by the familiar words of the Savior and the apostolic injunctions to oneness of spirit, there could be no hesitation,

but all would respond in recognition of the need and opportunity. In this they were disappointed. They had not sufficiently reckoned with the strength of denominational attachment and the reverence for denominational history. The fact that they were themselves giving up the cherished associations of a lifetime for the sake of the new idea proved their disinterested devotion to the cause. But it did not make the expected appeal to their religious neighbors.

When they encountered the surprising indifference of their brethren in the various churches in regard to this impressive plan of theirs, they attempted to vindicate their plea and to offer a basis for fellowship by urging that the Bible alone, and not the conflicting creeds of the centuries, should be the ground of union. But it was soon evident that the Bible as a whole was too indefinite and too inclusive a document, covering as it did the imperfect ethics and behavior of the Hebrew race. Very soon, therefore, the New Testament was made the source of authority, and the clear discrimination between the two portions of the Scriptures was made clear in the "Sermon on the Law," and other utterances of the group. A long series of articles on the "Restoration of the Ancient Order" appeared in the *Christian Baptist,* in which it was affirmed with confidence

that exact conformity to the teachings of the New Testament would bring the desired results. But in assuming this position too little account was taken of the fact that the New Testament has been the classic authority of all sections of the church from the beginning; and that the inevitable variations of interpretation resulting from group experiences and psychology make impossible a unified view of New Testament doctrine. In the discovery of this fact there was a fresh source of disappointment and disillusionment. As a matter of fact, in the development of the movement the fathers and their immediate successors did not actually hold to their first declaration that the entire New Testament was to be made the standard of appeal. Rather they placed their later emphasis upon a limited number of primitive Christian teachings and practices, because in the experience of the years these were seen to have practical value in the furtherance of the cause. This was a curve of events not anticipated at the first. But it reveals the wisdom and tactfulness of the men who were devoted to a great ideal, and were willing to let no personal bias of opinion stand in the way of its realization. Moreover it illustrates their practical acceptance of the principle of progress long before its fuller recognition in religious history.

In another important item the fathers were compelled to vary their first plans. At the beginning of the movement they were confronted with the relatively simple task of uniting the scattered groups of Protestants, most of whom belonged to the Presbyterian order. These early reformers included people from other denominations, but essentially they all belonged to churches of similar forms of government. At that time there was little consideration given to the wider implications of unity. If the Roman Catholics or the members of the state churches were contemplated in the ultimate aggregate of the united church, it was rather on the basis of the abandonment of those confessions and acceptance of the proposed form of union. That form was the familiar synodical organization of Presbyterianism. There can be little doubt that Thomas Campbell hoped this plan would be sufficiently elastic to meet the needs of the new enterprise. Further study of religious conditions, however, compelled the abandonment of this hope. By the time the movement got under way, the solution was sought in a supposed plan of church organization presented in the New Testament, and sufficient for all practical purposes. The fact that neither the Savior nor the apostles had any fixed norm of church organization, and the

significant appeal of every type of church administration to the New Testament as if it were a source-book upon the subject, did not at the time disturb these earnest seekers after a way of peace. In the failure of their first arrangements, they followed the pragmatic course, and adjusted themselves with sagacity to the new situation.

BAPTISM AND COMMUNION

In another important feature the fathers met an unexpected disappointment. They were confident that disunion was the most glaring defect in the church of their day. Unity of teaching and procedure was therefore clearly the duty and privilege of the hour. They did not doubt that their religious friends and neighbors would recognize this fact, and join in the effort to meet the need. The most conspicuous Christian rite was baptism. But confusion had fallen upon Christian practice in this matter. Several forms of administration were practiced. This seemed to the fathers unfortunate and distracting. After careful study of the question they decided that immersion was the primitive Christian practice, and the one all but universally recognized as valid. Who could doubt that if this matter were called to the attention of the Christian world it would be a simple task to persuade all who employed

other forms than immersion in the celebration of Christian baptism to abandon their usage in the interest of unity? One must not forget that the fathers paid a somewhat heavy price in the effort to reach this ground. They were at first entirely satisfied with the practice of affusion. It was the necessity of following their principle of loyalty to the Scriptures which compelled them to re-study the entire question. This convinced them that immersion was both apostolic and catholic. They accepted it with confidence that it would prove irenic and acceptable to all. In this they were disappointed. They lived to see a practice which they had adopted not only upon Scriptural but fraternal grounds, made the theme of endless controversy and antagonism. It is difficult for Disciples of Christ, trained in the study of the New Testament and the history of this movement, to contemplate for themselves any other form of baptism than immersion. Nor can one favor the idea that the fathers themselves, in their devout searching of the Scriptures, should have reached any other conclusion regarding their own practice. Yet in the light of the long and painful strife, which has ceased to have interest for all but a diminishing number in any of the churches, is it probable that the fathers, if they could have foreseen the issue of the years on this

question, would have taken the same exclusive ground? We know that they were not always of the same mind about the matter even then. That they would have been consistent in their advocacy of immersion to the end of the day, even as are all the Disciples of Christ, is not to be doubted. But would they, in the light of the unhappy part the baptismal controversy has played in the later life of the church, have decided to make the Disciple conscience a test of the church relationship of other Christians in this important matter? We cannot tell; and probably various answers would be given.

In another significant matter, that of the communion, there was a certain modification of view as the movement took ampler form. At the first, among the reformers as well as in the churches in America and abroad which were of similar views, and with which they exchanged messages, there was a strong sentiment in favor of close communion. This was the almost universal practice among the Baptists. The fathers themselves seem to have favored this view, that it was proper to exclude all but immersed believers from the Lord's Supper. But no clear pronouncements were made upon the question by these men. The struggle of the broader and the narrower opinions within the body of reformers is evident from this

very fact, as is well shown in the article on "Doctrinal Progress" in this volume. Gradually the more liberal view gained momentum. This is proved by the eager and insistent challenge of some of the ultra-conservatives, who demanded the reason why the unimmersed should be admitted to the communion and not into church membership. This question was really never answered. It never has been satisfactorily answered. But at the time it was pressed in behalf of the more restricted practice in regard to the communion, and not as a plea for the recognition of the unimmersed in any form of association in the churches.

A STATIC CHURCH

But perhaps the most interesting modification made in the thinking and practice of the fathers and their successors related to their conception of the apostolic church as a static and invariable institution, set up once for all in the world, and not to be modified by any human device. In this they shared the thought of their times. The historical method, which puts emphasis upon the progressive changes taking place both in nature and the world of human affairs without interruption through the ages, was not as yet employed. The only manner in which the striking

variations of doctrine and cultus in the church could be explained was that of departure from a primitive perfect norm. This was the favorite phraseology of the pioneers. These varieties of Christian service and teaching, which we today are able to interpret as in some true sense the rich diversity of gifts from the same Spirit of grace, our fathers could only account for as perversions of the truth and departures from the faith once for all delivered to the saints. In this they were both right and wrong. Many of the doctrines and practices of the churches were in direct antagonism to the spirit of the gospel. But the fathers did not always discriminate. Hence they assailed with vehement denunciation not a few of the forms of Christian activity which to us have become essential parts of the Christian society. To read the mordant and ruthless criticisms leveled by Alexander Campbell and his associates at the Bible Society, the Sunday school, the missionary boards, the tract societies, and other instruments for the propagation of Christian truth is to experience an astonishing sense of discomfort and chagrin. But Mr. Campbell and his friends were wiser in practice than in theory. So far as public expression went they never retracted these statements. But in a very practical manner they shifted their ground. They

adjusted themselves to the evolutionary process without perceiving that it was an evolution at all. The *Christian Baptist* was discontinued. The *Millennial Harbinger,* far more constructive, conciliatory and progressive in tone, was inaugurated. And very soon the human devices which had met such caustic condemnation were recognized as useful agencies for the furtherance of the gospel. Mr. Campbell became the president of the first missionary society organized among the Disciples.

THE FATHERS TRUE PROGRESSIVES

These are but instances to illustrate the sagacity with which the fathers met the issues of their time, and refused to be hampered even by theories and convictions which they had reached with struggle and sacrifice, and which, so far as they were conscious of deliberate change, remained unmodified to the end. They were men who met conditions as they found them. They were filled with a supreme purpose, the unification of the church. Through success and failure they held unfailingly to this ideal. To such modifications of opinion and practice as they were compelled to accept by the circumstances of the time they adjusted themselves with tact and wisdom. They were themselves admirable examples of the pro-

gressive spirit. They were protagonists of new and startling experiments. They were disturbers of the peace to many of the complacent in Zion. But they were never denunciatory for the sake of bitterness, nor polemical for the joy of battle. Through strife and conciliation alike they kept the clear vision of the King in his beauty, and the land of unity that stretches far away.

The heritage which they devised has been left to us of the later generation. With some advantages which they did not possess we are permitted to continue their labors. The times have greatly changed since they were here. The progress which they witnessed in part has carried far. But the enterprise they attempted has grown more imperial in the meantime. Some of the things they thought to be of great importance have ceased to interest the Christian world. Their view of progressive revelation, startling as it was to the men of their time, has been superseded by more vital conceptions of the divine activity in history. Their idea of the Messiaship of Jesus, vigorous and simple as it seemed to hosts at that time, is unconvincing because too political and forensic. Their use of typology and symbol, once illuminating, is now archaic. Their millennial hopes, so widely shared in the Christian society of the thirties, have given way to more satisfying

interpretations of Scripture. And many other odds and ends of teaching and procedure, accepted from various sources, have fallen away in the progress of the years.

But the clear vision of a united church has never faded. It grows more luminous with the decades. In the day of the fathers it was a remote and unconvincing picture. Those who pleaded for it were voices crying in the wilderness. Today the entire church of God in the world has been awakened to interest in the theme. Every consideration of Christian loyalty and statesmanship insists upon it. The cause of Christian unity has been reinforced by a host of considerations never perceived by the fathers. Motives Scriptural, institutional, economic, missionary, fraternal, and pragmatic are emerging to insistent attention. A score of the most successful interdenominational organizations are today assuming that the church is one, and are promoting its oneness. In fact, in so far as people are Christian at all, they are already fundamentally united. This is a day far on toward the realization of the things of which the fathers dreamed. It only remains to those who are the loyal followers of those great souls to fulfil their testimony in the new and brightening age.

A NOBLE HERITAGE

The Disciples of Christ have as a body remained true to the heritage left them, though they have not always worked at the task. They have been diverted to side issues here and there which wasted their energy and obscured their message. Many of them have forgotten the rock from which they were hewed and the pit from whence they were digged. Some of them have worshiped false gods in the wilderness, or lost their testimony in foolish shibboleths at the Jordan. But the great body of our people is still sensitive to the cause which gave us historic being. Perhaps we have not always discerned the manner in which that ideal was to be realized. It may be that visions of denominational greatness have obscured too much the ideal of the united church. But we have needed only the arousal of urgent voices to bring us back to our task, and in the end of the day we must not fail.

For no people in the long story of the centuries has had so clear a path to its goal. And none has possessed the essential combination of strength and freedom in greater measure. The Disciples have evermore held with unfailing loyalty to the fundamentals of the Christian faith. The reality of God, the divinity and lordship of

Jesus Christ, the inspiration and authority of the Holy Scriptures, the divine purpose and redemptive vocation of the church, the work of the Holy Spirit, the life of consecration and service, and the hope of the life eternal,—these are among the essential items of belief which the Disciples of Christ share with all evangelical Christians.

But they also have their unique task and testimony, inherited from the fathers who gave them being, modified and broadened in the passing of years, but still essentially the same after a century of effort. This is the joy and duty of insisting upon the unity of the people of God; the divisive and unnecessary character of all human creeds as tests of fellowship; the sufficiency of Scriptural names for the followers of the Lord; the right of personal interpretation in the use of the Scriptures; the exemplification of the ideals of the apostolic church in faith, spirit and service; the simplicity of the gospel as the message of salvation to all mankind; and refusal to impose any other test upon those who present themselves as candidates for the Christian life, or for any form of Christian service, than the apostolic confession of faith in Jesus Christ as the Son of God and the Savior of the world.

In loyalty to this inheritance and to these

fundamental principles of our faith, as members of the great fellowship of believers throughout all the world, and as Disciples of Christ with a majestic inheritance and a thrilling opportunity, we undertake, like David of old, the high task of serving our generation by the grace of God before we fall asleep.

HERBERT L. WILLETT.

HISTORY OF THE CAMPBELL INSTITUTE

IN the autumn of 1892 five Disciples who were studying at Yale University began to talk of an organization of university trained men in the ministry and in the colleges of the Disciples of Christ. Four of the five were graduates of different colleges—Bethany, Hiram, Eureka and Drake. One was a Yale freshman. All but one had been reared in devoted Disciple homes. They were drawn together by common religious interest and acquaintance and also by the fact that they were all westerners making their first adjustment to the New England academic environment. At Yale they found themselves more fully in the midst of that great world of learning and culture of which they had received the first impressions in the smaller colleges. They heard lectures by famous men from various American and foreign universities. A deeper, vaster intellectual and social life surged about them.

In the three years which followed, most of these students continued their work at the University of Chicago in association with other like-minded Disciples. The Disciples' Divinity House was founded there in 1894. Its courses

in the History of the Disciples and in the History of Doctrine among the Disciples gave opportunity to survey this history in the light of modern scholarship. These studies deepened loyalty to the ideals of the Disciples and especially to the spirit and vision of Thomas and Alexander Campbell. It became clear that upon many ministers, teachers and editors of the second and third generation formal and legalistic habits of thought had hardened. These men were absorbed in the pioneering enterprises of the new central west. In their aggressive activities they found little time or pressing need to inquire whether their plea and program preserved the spirit and expansive leaven of the first leaders. In the stirring life of the frontier it was easy to give more attention to the institutional side, making converts and building churches, than to the more inward and reflective problems of religion.

ORIGIN AND PURPOSE

The Campbell Institute was organized at Springfield, Illinois, October 19, 1896, during the sessions of the national convention of the Disciples of Christ. There were fourteen charter members of whom the following are living and active in the organization: W. E. Garrison,

L. W. Morgan, H. L. Willett, Levi Marshall, G. A. Campbell, Clinton Lockhart, C. C. Rowlison, B. A. Jenkins, E. S. Ames.

These men were drawn together by their common experience of having felt the impact of the larger world of culture upon their religious inheritance. They were full of enthusiasm for the *ideal* plea of the Disciples for union and freedom and progress in religion, but they had begun to realize that there was need for reinterpretation and for new methods of religious work. The organization was also the outcome of deeper and less conscious impulses. The American frontier was just vanishing, and with it pioneer conditions. The great tides of population were rapidly moving to the cities. Great corporations and extending railroads began to dominate American industrial life. Million dollar fortunes sprang up as by magic. Leadership in religion from that time forth would be less with the plain rural preachers and the village churches and more with city pulpits under the guidance of better educated and more urbane ministers. The new scientific age and its meaning for religion could only be effectively turned to account for the spiritual life by those who were sympathetically conversant with it.

The original constitution of the Campbell

Institute reflects the earnest desire to facilitate among the members continuous participation in the world's growing knowledge and coöperation in its highest uses. The purpose as stated was three-fold:

"(1) To encourage and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by the free discussion of vital problems.

"(2) To promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact.

"(3) To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ."

Two notes from later Bulletins help to define the organization's conception of itself. One in 1903 reads, "The Campbell Institute is not a secret society. Neither does it desire publicity. It seeks to do a work for its own members and for others of like spirit." Another paragraph in 1906 is this:

"The Institute was the outgrowth of the consciousness of the new knowledge which has characterized the great universities in the past twenty-five years, and which has made a world

of new problems for the church. Many young men were being lost to the ministry and to the educational work of the Disciples. Others who were engaged in these lines found little encouragement to be faithful to the new learning and were tempted to fall back to the common level or to indulge in profitless obscurantism in religious work."

An important enterprise to which the Institute has given its heartiest support is the Congress of the Disciples, an organization through which since 1899 an annual program of papers and discussions has been held. These papers have dealt with fundamental problems of doctrine, of practical religious work and social progress. A large proportion have been contributed by members of the Campbell Institute.

Another kind of contribution may be seen in an article in the Bulletin during the year 1905. It is a service for the dedication of children, prepared by Professor C. B. Coleman. It is significant as the first attempt among the Disciples to recognize the child, by a definite ritual, as a part of the religious group. It is likely that the churches of Disciples would have laid hold more firmly upon the imagination and affection of their members if they had built up or appropriated more symbolism and ceremonial especially

with reference to children's relation to the church.

PUBLICATIONS AND CHAMBERS

In September, 1906, the Institute began the publication of *The Scroll,* a monthly periodical. During the three preceding years, a quarterly *Bulletin* had been printed for circulation among the members. *The Scroll* went to anyone who ordered it. It sought to embody the free and noble spirit of Thomas Campbell and to emphasize the original, exalted ideals of the movement which he inaugurated. For two years and two months the publication stood valiantly for these things. It was unsparing and unafraid. It drew the fire of conservative journals and brought upon the Institute no little criticism. About the time it was discontinued, *The Christian Century* came under its present editorial management, giving more frequent and more popular expression to the same general views.

Because *The Scroll* was discontinued, its critics came to believe that the Institute itself had ceased to exist. But that was never the case. The annual meetings were held regularly and there never was any pronounced change in the membership. For several reasons, chiefly the inability of the officers in some years to give

attention to the details of the organization, the Institute was not conducted with the efficiency and enthusiasm which have characterized it during nearly all of its history.

Since 1910 the monthly *Bulletin* has been issued and distributed regularly to the members. It contains news and editorial comment with regular departments or "chambers." A specialist in each chamber contributes book notices and reviews and such suggestions as will direct reading and study in the subject. Each of these chambers deals with one of the following fields: literature, education, missions, history, classical languages, pastoral duties, sociology, systematic theology, Old Testament, New Testament, philosophy, religious education.

The membership of the Institute is of four kinds, regular, associate, coöperating and honorary. The greater number belong to the first. The second is constituted of students who are college graduates and have entered upon advanced university work. They are expected to become regular members upon the attainment of the higher degrees. The coöperating members are laymen who are interested in the work of the Institute and desire to share in its spirit and practical tasks. Honorary members are chosen from those who have distinguished themselves in

literary and professional pursuits. Not more than one each year may be elected. The total membership has steadily increased through the years until there are now about two hundred.

The membership is widely distributed throughout the United States and other countries. This is illustrated by the fact that Founder's Day, October 19, 1916, which was the twentieth anniversary of the organization, was celebrated by local groups of members in the following cities: Kansas City, Des Moines, Iowa City, Indianapolis, Eureka, Springfield and Chicago. Members in New Haven and New York and other centers remembered the day in a less formal manner.

No attempt has been made to keep records of the publications of members through these twenty years. The newspaper writing has been most voluminous but there have been many important articles and papers published and not a few books. It is impossible also to know fully the work which has been accomplished by ministers in churches and teachers in class rooms, but the achievements have been continuous and in many instances very notable.

This score of years has been a period of much searching of heart among the Disciples. When seen in the full perspective of some distant future

day it is not unlikely that the organization and development of the Campbell Institute will be given a large and worthy place among the events of these decades which contributed intelligently and constructively to the spiritual progress of the Disciples of Christ and to our common American Christianity.

Edward Scribner Ames.

THE CAMPBELL INSTITUTE: QUESTIONS AND ANSWERS

IN the very nature of the case, the Campbell Institute was certain to be misunderstood. An organization composed of university men will always be a very small minority and will be the object of mingled feelings on the part of those who are without and who must ever remain without. If the members of such an exclusive organization are circumspect and irreproachable in their conduct and speech, they will at best be the objects of good-natured envy on the part of their friends. But if they are careless, or thoughtless, if they "loose wild tongues," they may incur violent opposition and enduring hatred provided their opponents are assumed to be fallible. A group of men, privately organized with qualifications that necessarily exclude the ninety and nine will not only be under constant accusation of arrogance, but will need to be eternally on guard lest the accusation be just, and very vigilant that humility and service may occupy the focus of attention.

So true are the above observations that for many years the membership always contained some people who thought the disadvantages out-

weighed the benefits. They recognized the good of such an organization, but sadly insisted that it was eternally doomed to be misrepresented. Some of them even went so far as to advocate its summary discontinuance. A few carried their conviction to the point of resigning from the Institute. But at the present time, in a membership of about two hundred, there is no voice heard questioning the value and expediency of the plan of organization. It is clear that the men of university training are debtors to the brotherhood of Christians at large and to the Disciples of Christ in particular. It is evident that we are under obligations to use our training for the good of the church and the race. Books should be written by us, problems should be attacked, enterprises should be launched, doctrines should be proclaimed just because we are debtors to all. Not that we possess a monopoly of energy or wisdom or devotion, but there is a clear conviction that the service of university men is needed and they cannot afford to hide their light under a bushel. There is also the definite conviction that an organization such as the Campbell Institute is a great help and a needed stimulus to activity and service.

If an analogy be sought for the Institute, perhaps the learned societies like the various national

scientific and classical associations would most resemble the conception in the minds of the greater part of the membership. The chief motive impelling men to accept membership is, perhaps, the attraction of the fellowship in a group like ours. The chief shortcoming that most of us feel is that we have done so little in the way of productive scholarship. The accusations on the part of those who do not understand us and who charge that we are engaged in various conspiracies, only amuse us, for they are wholly untrue.

CHARACTER OF THE ORGANIZATION

In order that the statement of the nature and purpose of the Institute may be very plain, the following questions and answers are set forth:

What is the Campbell Institute?

It is an organization of men of university training.

Why are they organized?

To enable them to serve the brotherhood to which they belong.

To what brotherhood do they belong?

To the Disciples of Christ.

How can they serve the brotherhood?

By keeping alive a scholarly spirit, by promoting a quiet self-culture and a higher spirituality among themselves and the churches, and

by encouraging each other to do productive work with a view to the enrichment of the literature and thought of the Disciples.

When was the Institute organized?

In 1896.

How many were in the organization?

Fourteen charter members.

What impelled them to organize?

Many young men were being lost, or were in danger of being lost, to the ministry and educational work of the Disciples because higher education seemed to mean a break with the brotherhood. Also, the attraction of fellowship one with another was very great.

Were the founders university men?

They were, and all the regular members are now presumed to be.

What are the qualifications for regular membership?

Except in rare instances, a man must have the B. D. or Ph. D. degree from a recognized university. Students who are pursuing their university courses are received as associate members, and a few business and professional men are enrolled as coöperating members. Some few distinguished men are honorary members.

What professions are represented?

Chiefly preachers and teachers.

Are all the members of the Institute also Disciples?

Some of them belong to other communions, though not more than five or six.

Do those who leave the Disciples forfeit membership in the Institute in so doing?

They do not. They are supposed to have conscientious reasons for taking such a step and the Institute men desire to honor their sincerity by continuing their fellowship. Perhaps they may come back!

What activities are carried on?

There is a monthly bulletin which circulates among the members, the chief feature of which is to be found in the Chambers, or departments, each of which is entrusted to a specialist who writes a brief monthly note concerning the new books in his field, and who is theoretically ready to assist anyone who wishes to work in that field.

What subjects are assigned to the Chambers?

Old Testament, New Testament, Pastoral Duties, History, Sociology, Theology, Philosophy, Literature, Education, Classics, Missions, and Religious Education.

What has the Institute accomplished?

Much, in many ways. Its members organized the Congress of Disciples, and also important educational movements. They have financed

attempts to collect certain statistics. Much of the good the Institute has done has consisted in the encouragement of its members to conscientious pursuit of scholarship, and the cultivation of congenial fellowship in the work of the Kingdom of God.

THE MEMBERSHIP

How many members are there now?

About two hundred.

Where do they live?

In North America, England, the Islands, and Asia.

What vocations?

Teachers, preachers, missionaries, college presidents, editors, poets, and a few business men, lawyers, and doctors.

To what school of theology do the men of the Institute belong?

There is the widest diversity of theological and philosophical view-point.

Is there not uniformity of opinion and doctrinal position?

Absolutely not. There is wide variety and the completest freedom.

But are not most of the members "liberal" or "advanced" or "modernist" in their views?

Perhaps so, but some are very conservative

and the only qualification demanded is the required training and an openminded and tolerant attitude.

What do the men in the Institute want to do?

They desire above all else to serve the brotherhood.

Why do they not leave the brotherhood?

Because they love it, are loyal to its principles, and are proud to claim membership in its ranks.

With what particular wing of the Disciples is the Institute identified?

None. There is no journal or formulation which represents all the members.

Is the Institute a secret society?

No, but it is a private association. In its meetings there is no thought of secrecy, although the public is only rarely invited. There is rarely a meeting without the presence of some invited guests.

Are there regular meetings?

Yes, once a year, usually in Chicago in the summer, there is a meeting of two or three days at which from thirty to fifty men gather for discussion.

What takes place at these meetings?

Reading of papers and discussion on the widest variety of topics.

Do the members reach agreement?

Very rarely. The discussion is usually very

animated and free. The Institute contains many scholars and many varieties of opinion. It is not a school of thought but a school of thinkers.

Did the Institute publish the Scroll?

It did.

What was the Scroll?

A journal for public circulation for the discussion of all subjects without limitation.

Why did it publish the Scroll?

To allow its members to express themselves freely.

Did all the members agree with the writers in the Scroll?

Many of the articles were acceptable to only a few of the members, some of them perhaps would have been questioned by everyone but the author.

Why did not the others repudiate such teachings?

A notice was kept standing to the effect that writers were alone responsible for their views. Those who asserted that all other members held the radical views expressed were either very careless or else they intended to mislead the public.

Why did not the other members formally disavow the extreme positions?

They think the best thing for a brother is to let him speak his mind. Truth requires no special nurse.

Why was the Scroll *discontinued?*

Because it was impossible to make the public discriminate between tolerance and approval.

Did the Institute disband?

Its dissolution was repeatedly announced, to the great amusement of the members, but every year has witnessed an increase in its membership, and it was never so large or so vigorous as now.

What is the future program of the Institute?

It will try to keep alight the torch of inspiration, and to keep its members zealous for service to the cause.

What propaganda will it undertake?

None, save to be ready to aid in every good enterprise.

Are there tasks for the Institute?

Many practical helpful enterprises have at one time or another been discussed, but abandoned, often for the lack of funds. But the Institute is abundantly justified if it furnishes inspiration and fellowship to the increasing company of young men who have received the higher education and who desire to make their lives count for Christ and the church.

What is the motto of the Institute?

FREEDOM AND TRUTH.

ELLSWORTH FARIS.

THE DISCIPLES OF CHRIST

THE body of people known as the Disciples of Christ, or in some parts of the United States as the Christian Church, is one of the youngest of Protestant bodies. As in the cases of some of the denominations about it, there were conditions in the religious world, both in America and Great Britain, which brought it into being, and it has attempted for more than a century, as the most notable religious movement in American history, to bear insistent and convincing testimony on the great theme which constitutes its message,—that of Christian union.

The fact that a religious body numbering more than a million communicants and with so considerable a record of achievement has its congregations and mission stations in so many portions of America, in Canada, Australia, New Zealand, England, and throughout the world renders it important that it should make clear to all inquirers the reasons for its existence, and the truth it wishes to urge upon the attention of all students of religious history.

The desire to secure a closer fellowship of the followers of Jesus and a more convincing realiza-

tion of his prayer, "That they all may be one," has not been confined to any one section of the church, nor to any one period in its history. Through the long years of division, beginning with the early centuries, voices have been raised in protest against this sign of weakness, and efforts have been put forth for its amendment.

But the organization and growth of the Disciples of Christ constitute the most definite and formal attempt to embody in an efficient movement the widespread and increasing sentiment in behalf of a united church. And though the Disciples rejoice in every manifestation of the spirit of brotherhood in the universal church, and count themselves as only one among many forces laboring for the common end, they are deeply convinced that as a body of Christian people committed by their history and interests to this one great and impressive object, they can aid to no small extent in its realization

RISE OF THE MOVEMENT

In the early years of the last century a group of men, chiefly Presbyterians, living in western Pennsylvania became much stirred over the divided condition of the church. They were regretful witnesses of sectarian rivalries which sprang out of isolation, and bred a spirit of

suspicion and hostility among different sections even of the same denomination. The results were lamentable, as they always are where the interests of competing churches are set above the larger ideal of the Kingdom of God.

One of these men, Rev. Thomas Campbell, a minister of the Seceder Presbyterian Church, recently arrived from the north of Ireland, wishing to give voice to his anxieties and his hopes, published in the year 1809 a document which he named "A Declaration and Address." It was a statement of the evils wrought by sectarian divisions, and an appeal to the church of Christ to give serious attention to the weakness and scandal resulting from division, and to make an earnest effort to unite upon the essentials of the Christian faith as made known by Jesus and his first interpreters.

It was no part of the program of Mr. Campbell or the friends who gathered about him with the same sentiments, to form another organization. They were too keenly sensitive to the evils of separatism in the church to desire to add another to the existing denominations. But they hoped to foster in the churches with which they were directly connected a spirit of coöperation which should reduce friction, economize resources and promote a larger respect for

Christianity on the part of those unconnected with any church.

These hopes were but meagerly realized by this little group of advocates. Perhaps they had not sufficiently reckoned with the venerable character of denominational history and the warmth of denominational attachments. Gradually the men themselves fell under suspicion and disapproval in the churches to which they belonged. And the "Washington Association," which they had formed among the interested people of Washington County, Penn., became, almost without their awareness or sanction, the "Brush Run Church," the first congregation of the new movement.

From the first these "Reformers," as they called themselves, had a few simple plans for the realization of their great purpose. They resolved to be guided alone by the Word of God, particularly the New Testament, and to avoid all human formulations of faith and practice. They were persuaded that the divisions which they deplored were in large measure the result of the many creeds and doctrinal standards which had emerged from religious controversy. They would seek a common ground of belief and conduct by an appeal direct to Christ and the primitive church.

They used familiarly a phrase employed by Mr. Campbell in the document already mentioned: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." By this they meant that they would proclaim as essential nothing which the Word of God left open to human opinion. They labored for the restoration of the apostolic church, not in the mere imitation of its fragmentary and imperfect approach to the ideals of Jesus, but in the larger sphere of its faith, its spirit and its service. This they felt to be the most practicable approach to the unity of the church. They quoted often with approval that watchword of the first Protestants: "In Essentials, Unity; in Opinions, Liberty; in all things, Charity."

THE LEADERS OF THE MOVEMENT

Among the leaders in this adventure of laying upon the conscience of the church the sin and disaster of division, and the need and practicability of unity upon the New Testament program, the first and most prophetic spirit was Thomas Campbell, already named. His was a broad and catholic nature, deeply touched by the unhappy conditions prevailing in his day, and eager to be of service in their amendment. He was soon joined by his son, Alexander, who in

1809, the year in which the "Declaration and Address" appeared, arrived in America from Scotland, where he had spent some time in the University of Glasgow. He threw himself into the enterprise with ardor, and until his death in 1866 he was the most conspicuous figure in the work of the Disciples.

These men were regularly ordained ministers according to church usage. But their adoption of the principle of submitting all matters to the New Testament for approval led them to the restudy, among other things, of the subject of baptism. They became convinced that the immersion of adult believers was the practice of the primitive church, and thereupon adopted it as the custom in the young and growing body of which they were the leaders. This step they took as a means of reaching common and uncontroversial ground on a question likely to arouse discussion. This brought them into fellowship with the Baptists. It should be noted that the position taken by these men on the subject of baptism was not intended to be dogmatic, but irenic. It was for the purpose of reaching catholic ground that they gave up their previous practice. For a time the Reformers, or Disciples, were members of the Redstone Baptist Association, and later, of the Mahoning

Baptist Association. If the more tolerant spirit of the present day could have marked the relations of the two groups in these associations, the union might have been perpetual. Unfortunately doctrinal differences arose, and the Disciples gradually withdrew into a separate body.

In the meantime the movement was spreading rapidly through western Pennsylvania, Ohio, Kentucky and West Virginia. Mr. Campbell was its conspicuous interpreter. He established a college at Bethany, W. Va. He published books and journals. He traveled extensively, preaching, lecturing and debating. His public discussion with Robert Owen, the socialist, and with Archbishop Purcell, the Roman Catholic, brought him into marked prominence as the defender of constructive Christianity. Men of consecration and ability joined him in the plea for a united church upon the New Testament basis. Among these men were Barton W. Stone of Kentucky, a leader in the Christian Church, often known as the Christian Connection, a body of people likewise pleading for Christian Union; and Walter Scott of Ohio, a preacher of exceptional power.

In this manner the Disciples developed into a strong and aggressive body of Christians. During the half century from 1830 to 1880 great

emphasis was placed upon the multiplication of their churches and institutions. To many it might have seemed that they were intent only upon the attainment of denominational strength, and that they differed not at all from the denominations around them. But their leaders have never lost sight of their historic purpose, and at heart they have always been true to their plea for a reunited church. During the closing years of the last century and the opening period of this there has come to the Disciples a new sense of urgency in behalf of this their great purpose, and a fresh desire to be of service in the realization of the most needed of all religious achievements. The evangelization of the world waits for a united church. The Disciples of Christ, welcoming every favorable sign of the times, wish to share with Christians of like conviction and purpose everywhere in the attainment of that end.

THE PLEA AND THE METHOD

The Disciples have not hoped or desired to realize the union of the church by the absorption of other religious bodies. Yet they wish to present a platform on which Christians of any name or creed may stand, without compromise or burden. The fathers of this movement

sought to find a catholic and common ground. Here the Disciples of today, invoking the leadership of the Christ, undertake to render their service to the church and to the world. They have no fixed theory regarding the form which the unity so much desired shall take. They know that many obstacles must first be removed. But they desire to contribute to the end.

They accept no human name, since all such have proved divisive. The names made sacred and venerable by the usage of the first believers seem sufficient and appropriate. As individuals they call themselves Disciples, Christians, brethren. Their churches are known as churches of the Disciples, Christian churches, or churches of Christ. Yet none of these names is held in any exclusive spirit. They are the common property of all the children of God, and it is the hope of the Disciples that their substitution for human and denominational names may remove in part the barriers to a united church.

The Disciples, conscious of the divisions which have resulted from the formulation and imposition of human creeds, have insistently protested against the creation and use of such in any of their churches or other institutions, while with unfailing loyalty they have affirmed the great and undisputed verities of the Christian faith.

The acceptance of the single apostolic confession of the lordship and leadership of Jesus is deemed ample for the beginnings of the Christian life, as it was in the apostolic church. This finds admirable expression in the confession of Peter: "Thou art the Christ, the Son of the living God." This confession is made the public declaration of faith in Jesus as Savior and Master, and of a decision to forsake all other leaders for him, all other service for his. It is the open declaration of faith and repentance, and thus of readiness to become a recognized member of the church of Christ.

Baptism is the act in which the penitent believer signifies his acceptance of the new relationship with Christ, and his claim to all the privileges and opportunities of the Christian society. The Disciples practice immersion, as being the custom of the early church, and beyond the line of controversies.

The Disciples observe the Lord's Supper every week, as seems to have been the practice of the primitive church. Its observance is a matter of personal choice, and all Christians are welcome to participate. Emphasis is laid upon the development of the Christian life through the study of the Word of God, the practice of prayer, the guidance of the Holy Spirit, partici-

pation in the service of humanity, and the evangelization of the world.

In church government the Disciples are congregational. The individual church is the unit of authority. It chooses its own officers after the apostolic model of elders and deacons. It coöperates with its sister churches in missionary, educational and other efforts. It receives into its membership from other congregations of the Disciples and from other Christian bodies those who bring suitable recommendations.

As an American religious movement, rising into prominence in the middle West, the chief numerical strength of the Disciples is found in Ohio, Indiana, Illinois, Kentucky, Missouri and Iowa. In one or more of these states the Disciples outnumber all other religious bodies.

In the process of their history they have included in their fellowship such men of national prominence as President James A. Garfield, Speaker Champ Clark, Justice Joseph H. Lamar. Hon. David Lloyd George, Prime Minister of Great Britain, was reared in a Welsh church of the Disciples.

ORGANIZATION

The organized coöperative work of the Disciples embraces many enterprises. Their educa-

tional work includes a dozen or more colleges, many secondary schools, and one graduate school for ministerial training. They have three national journals, and many others of more limited circulation. The Foreign Christian Missionary Society has stations in Japan, China, India, Africa and the Islands, and its income during the past year amounted to $522,716. The American Christian Missionary Society is the home missions board, with many departments, and an annual income of $250,000. The Christian Woman's Board of Missions does evangelistic, educational and medical work in many parts of America and in the foreign field. Its contributions to these causes have reached the annual sum of over $400,000. The Board of Church Extension administers a loan fund of more than a million dollars to aid churches in the erection of buildings. The Board of Ministerial Relief cares for aged ministers and their families and dispenses in this manner annually about $25,000. The Board of Education promotes educational interests. Similar bodies have oversight of Sunday School work, Benevolence, Christian Endeavor, Temperance, etc. In addition, an important work has been undertaken in the appointment of a "Commission on Christian

Union," whose function it is to confer with similar groups from other religious bodies in the effort to promote Christian coöperation among the various denominations, to secure a more fraternal sentiment, and if advisable, to convene such representatives of the different churches as shall be inclined to labor for the unity now recognized as highly desirable.

The Disciples meet in an annual convention, to which delegates are chosen by the churches. This convention receives the reports of the various boards, and promotes the efficiency of the churches in their coöperative work.

During the past three years they have been engaged in the earnest effort to secure one thousand young men and women for the work of evangelization in the home and foreign field, and six millions of dollars for the more adequate equipment of their missionary and educational institutions. The organization entrusted with this task is known as the "Men and Millions Movement."

It need hardly be added that the Disciples of Christ share with the evangelical churches of Protestantism the fundamental truths of the Christian faith, such as the Fatherhood of God, the Inspiration of Holy Scripture, the Divinity

and Saviorhood of Jesus, the Work of the Holy Spirit, the Mission of the Church, and the Life Eternal.

But in addition to these matters of faith and service, the Disciples regard it as their supreme duty and privilege to bear insistent testimony to the need of unity among all Christians, the sin and scandal of division, and the divine imperative of bringing to realization the prayer of our Lord: "That they all may be one." In every community they are set to this task. Wherever they permit themselves to forget it, or to seek mere denominational advantage for themselves, they are recreant to their history and their trust.

For this reason they hold themselves not only ready to coöperate in all hopeful and well-considered forms of Christian work, but as well under obligation to inaugurate and lead in such effort, not for the sake of prestige, but as a solemn duty. They regard it as an obligation to observe the rules of Christian comity and courtesy in their relations with Christians of other bodies. And wherever it is possible by uniting two congregations to gain greater efficiency in the work of the Kingdom of God, not to hesitate on the ground of possible loss, but to labor for the realization of unity wherever it may be helpfully attained.

The Disciples hold no fixed theory as to the

form in which the long-desired unity of the church is to be realized. They are not charged with responsibility for that. Nor can they foretell the hour of its arrival. But they have a historic and imperative task,—and that is to be of some service in hastening the day. That a people so numerous and so efficient should be able to render great service in so imperial a cause is not to be questioned. And to this enterprise, timely and divine as it is, they invite all who share their vision and their hope.

THE EDITORS.

IMPRESSIONS OF TWENTY YEARS

IN giving impressions and convictions on two decades of Disciple history the writer will make no reference to statistics or any of the material aspects of growth and prosperity.

In a general and retrospective survey of the literature, activities and propaganda of this religious body within the circumscribed period of twenty years there are several outstanding tendencies which give assurance that the aim and spirit and purpose of its founders will come to realization. After a long period of controversy and frequent acrimonious debate in connection with questions related to conversion, creeds, and clerical authority, we have come into a very vivid consciousness that the promotion of Christian union is the end-all and be-all of our existence,—that whatever minimizes this contention is weakness and whatever helps toward its attainment is strength. We are discovering that nothing is essentially worth while as justification of our separate existence which does not promote this end, and that if this end should be fulfilled we shall have finished our course with joy.

This, it seems to me, is rather a change of accent than a change of fundamental convictions.

The glory of the vision has moderated the sharpness and bitterness of our doctrinal controversies. It is not probable that we think very differently, for instance, on the subject of the office and work of the Holy Spirit in conversion. Unquestionably a larger and richer conception of the ministry of the Holy Spirit is accepted. What is necessary to the constitution of the church of Jesus Christ, what faith, what ordinances, what organization, what ministry, are questions about which there is no marked difference of opinion. It is evident, however, that within the last two decades there has been a subordination of these matters that once were paramount in sermon and magazine and religious revivals. We have come somewhat to the mood represented in the lines:

> "Of what avail are plow and sail
> If freedom fail."

We are like Kipling's story of "The ship that found herself" in the stress and strain of storm and wave. We have found ourselves. We can now say, "To this end were we born and for this purpose came we into the world." We are convinced as never before that even important matters must not receive such emphasis as will divert this great movement from its supreme task. Certainly it is tremendously worth while to have

become so vividly conscious of our place and position and work in the midst of a divided Protestant Christianity.

Within twenty years it has been emphasized as never before that Christian union can be promoted only through the largest liberty of interpretation; that nothing worthy to be called union is possible in the world of mind that does not allow and encourage the freest exercise of our God-given faculties; that there can never be a union based upon ecclesiastical authority or uniform and stereotyped convictions outwardly imposed. It must be evident that any union imposed from without is like a column of sand whose separate particles are held together by the pressure of the wind. Such a union unquestionably is possible in church life as illustrated by the great Roman Catholic Church. It would be impossible in a democracy. Unless the union among the Protestant churches shall be wholly voluntary and whole-hearted no further advance can be made beyond that which is already secured, for instance, in the Federal Council of the Churches of Christ in America. This is only federation for coöperation in the work of the Kingdom. It could hardly be called union. Until the fundamental principle of the right of private interpretation is recognized fully, with

all of its incidental dangers, there must always be groups who declare for Paul or Cephas or Apollos. No self-respecting union is possible except in an organization of free souls—all of one mind in their unfettered determination to maintain their inalienable rights and their free inheritance in Christ Jesus.

THE SOLE BASIS OF UNION

If Christian union is possible in our own brotherhood, with men of many minds and marked and radical differences on questions of deepest theological significance, then the larger union must be attainable on the same terms and the same conditions. We can never be united on any creed, whether true or false, which has been imposed by external ecclesiastical authority. Indeed, have we not come to a clear recognition of the fact that conscious individual loyalty to the authority of Jesus Christ construed by the individual soul without let or hindrance from any ecclesiastical agency, self-established or otherwise, must be the only basis of Christian union, and that the life of love and consecration born of this almost dangerous individualism will give to us the united church of the future—each individual soul contributing its voluntary quota of passion and power to the carrying forward of the

great enterprise of the Master? Love, Loyalty, Liberty—a love which the soul knows for itself and another may not presume to question—a loyalty which is conscious in every fiber of its moral being of its own integrity, and which is not created or imposed by external authority—a liberty that moves unrestrained within the self-imposed limitations of the authority of Christ—are not these three words at least indicative of the way in which we must walk if we shall finally attain to the fulfillment of the dream of our fathers?

Among ourselves we are fast coming to the recognition of these principles. Our congregational independency is a recognition of the rights and liberty of individual souls in matters of faith and doctrine and organization. This liberty of a local body of believers involves the liberty of the individual souls which compose that body. If the congregation is to be independent each individual in the congregation must be recognized as independent. There can be no verdict on any question rendered by such an independent body save by a majority vote of the independent community. No convention among us may impose or exercise any authority whatsoever over the local congregation save that which the local congregation may authorize by its vote. The

local congregation cannot authorize the exercise of authority in matters of faith and doctrine and organization without stultifying congregational independency. We shall, therefore, as a people never be in danger of the exercise of ecclesiastical authority by our conventions or boards until we shall surrender by formal vote of the local congregation our independent congregational life. The simple fact is that our conventions whether delegated bodies or mass meetings cannot presume to put so much as the touch of a little finger in the way of authority upon a congregation which holds as its very life its spiritual liberty in Christ Jesus.

THE SOLE AUTHORITY

Certain happenings within this decade among us have clearly revealed the sensitiveness of the churches of the Disciples to any sort of exercise of alien authority. The local church must be permitted to work out its own problems of faith and order unless we are prepared to commit spiritual suicide. Our boards have no other authority than that given them by the states in which they operate to transact the business of the church in harmony with the laws of the states. In the matter of faith and conscience they may not go farther than suggestion, argument,

persuasion, appeal and love. We have never had any courts or tribunals before which heretics may be summoned. The heresy trial is an impossibility so long as we continue in harmony with the genius and constitution of our religious body. Public sentiment may relegate the heretic to his place of loneliness and leave him without pulpit or constituency, but no formal sentence by authority of any board among us can be pronounced. Each congregation in the exercise of its own liberty can attend to its own business and resents outside interference as little less than impertinence. And yet with this large liberty there is no more marked coöperation in any democracy than among the Disciples of Christ.

Let us turn now from further consideration of these well-established principles which have come to be settled, unless we shall resign our high commission and join the company of those who accept "superior and inferior church judicatories."

Within twenty years we have come into a world-consciousness and with our larger field of vision and endeavor, trivial thinking has become almost an impossibility. We have been swept out of our littleness as we have been swept into the greatness and glory of the world task. Let the swineherd strive with the swineherd. We

have been called into the larger spaces and summoned to the heights. The call of the hills and the skies and the stars represents something of the vastness and majesty and dignity of the work of the church of today. We, together with others, are giving back response in our great missionary enterprises and notably in recent years in the Men and Millions Movement. We have within these two decades become conscious of the thrill and glow associated with vast horizons. The things which hitherto constituted the challenge of faith now seem by comparison with the larger outlook insignificant and trivial. "We have a great work to do and cannot come down."

It is historically true that from the beginning of our religious movement we have interpreted the meaning of that movement in the light of our plea for Christian union. Today we find ourselves consistently maintaining this plea as necessary to the fulfillment of the larger missionary outlook which we share with the church universal. The evangelization of the world has been academically proclaimed by us, in harmony with our Lord's prayer, to be dependent upon the union of all those who believe in him. That which in our earlier years was preached academically is now preached with the added coöperation and

indorsement of all other religious bodies. The divided church today is hearing and heeding the prayer of the Master for union in order that "the world may believe that Thou hast sent Me." We are no longer unique in our plea for Christian union as necessary to the conquest of the world for Christ. We are unique in having first called attention to this great truth, so manifest in the prayer of the Master, and we are rejoicing with others in helping to answer that prayer. We were the first, following the sectarian divisions in Protestantism, to catch the vision. It matters little whether others have been influenced by us or not. It is a fact that the whole church is now sharing the vision and some day it shall become reality.

Let us not be cavilers in the presence of our world task. Let us not permit even logical consistency to keep us from making our mighty contribution to this consummation "so devoutly to be wished." May we not make some compromises and concessions for the sake of achieving the divine end and purpose of the church, namely, the preaching of the gospel to all nations and the bringing of the world under the sway and dominion of the mind and will of our Lord and Savior, Jesus Christ? We shall not be left to our own wisdom. We shall count on the actual

fulfillment in the experience of the divided church of that word of the Master, "Lo, I am with you all the days, even unto the end of the world," which is guarantee of the final fulfillment of his great commission. It is this promise which should keep us steady in the presence of discouragements:

> "For all the past of time reveals
> A bridal dawn of thunder peals
> Wherever thought hath wedded fact."

We await the marriage of vision and reality, and it is He—the creator of the vision, whose continuous presence is guarantee of the reality—who will perform the marriage ceremony.

EDWARD L. POWELL.

THE IDEA OF DOCTRINAL PROGRESS

WE must mean by doctrinal progress merely the changes of conviction or of emphasis which take place in religious thought rather than an approach to any particular goal recognized as perfect and final. In religion as elsewhere we have come to know that all our goals are flying ones, and we freely confess ourselves as pilgrims that have not arrived but are following on to know the Lord.

Should we as Disciples conceive our religious mission to be the promotion of the unity of the people of Christ, still we have no final definition of that unity and can not, therefore, make it the criterion of our progress. Should we regard the restoration of New Testament Christianity as the main purpose and end of our being we would still be without a measure of progress, since scholarship was never less able than now to tell us just what New Testament Christianity was in essence. In such a situation it must be with peculiar gladness that we remember with what humility and teachableness our fathers went about their enterprise. From the beginning they had the consciousness of something tentative and uncertain about their venture. They were fresh from their

experiences with religious systems dogmatic, dictatorial and final; and they did not, therefore, seek to place upon the necks of others a yoke which they themselves had been unable to bear. They were opposed to the formulation and imposition of creeds, desiring to be a "party of progress and not a sect with its truths and errors equally stereotyped." They enrolled as "learners in the school of Christ" having, of course, absolute confidence in the Scriptures as source of life and light through the knowledge of him who is the way, the truth and the life. Well might the Campbells and their associates have said in the language of Browning's character, as they laid hold upon their Bibles:

> "I press God's lamp close to my heart;
> Its splendor, soon or late, will pierce the gloom;
> I shall emerge one day."

They knew not where they were going but they heard the call of the open road and heeded it.

SPECIFIC CHARACTER OF THE DISCIPLES' PROGRESS

The progress which I shall attempt to describe in the present essay will be a simple exhibition of the curve of thought during the history of the Disciples' movement without any effort to round

up the results in a formal scheme. Progress is registered among the Disciples not by any consensus of opinion expressed in formal or definite action of legislative or governing bodies, but by the toleration, appreciation and fellowship existing among men of widely variant types of thought. The progressiveness of the Disciples is seen in their inclusion of varieties rather than in their exclusion. At least this is true when the Disciples are loyal to their deepest premises, though with them, as with others, there are now and then individuals who show a tendency to go back to the weak and beggarly elements of the sectarian world—setting up courts of inquisition, adopting creeds and applying catechisms. These tendencies, however, are excresences—symptoms of disease and not of the health of the body.

The plan of this essay does not include a catalogue of ideas that have been more or less generally accepted at various times with reference to outstanding doctrines of the Faith, but rather a description of the changing consciousness of the movement with reference to its own dominant character and purpose. Changes of conviction in relation to special doctrines will be noted and estimated only in their bearing upon the larger whole of thought and life. This method is in accord with the real psychology of

such religious movements. Men's minds have wrought upon existing constructions of religion not because of an idle desire to dissolve and reconstruct them just for diversion, but because they were devoted to certain practical ends in the attainment of which such dissolution and reconstruction of special doctrines and entire systems were apparently necessary.

THOMAS CAMPBELL

It is quite unnecessary to describe in detail the experiences of Thomas and Alexander Campbell through which they were led to abandon their denominational connection with Presbyterianism. The former through deep disappointment in his effort to unite the separate wings of Secederdom came to embrace with passionate zeal three cardinal positions.

(1) He was confirmed in a righteous hatred of religious controversy, sectarian divisions and the party spirit which these generate.

(2) He conceived a deep repugnance toward superior ecclesiastical courts far removed from contact with the local situation to which their rulings were applied.

(3) His thought was directed toward the Bible and it alone as the basis of any possible unity among the people of Christ.

He saw, or thought he saw, that the causes of division were not found in the Scriptures but were involved in that portion of the Westminster Confession relating to the functions of civil magistrates in religious affairs. This was the beginning of his break with the Calvinian system, and this, be it noted, was not a break with it as a doctrinal whole, but rather an unconscious questioning of its internal consistency. It was an appeal to the Calvinian doctrine of Scripture authority as against the particular confessional doctrine of the relation between church and state. He seems to have thought that the defects of the Presbyterian system were not inherent in itself but were due to the special circumstances of the United Kingdom arising out of the Reformation. In a land "where the sword of the civil magistrate had not yet learned to serve at the altar" he seems to have hoped that the synodical form of church government would prove to be no bar to union among Christians. In this he was doomed to disillusionment. In his efforts to promote a better fraternal spirit among the various Presbyterian bodies in America he ran afoul of the "Secession Testimony" and found that his appeal to the Scriptures as against the church standards did not constitute a sufficient defense. He had come, however, to the irrevo-

cable conviction that the church of Christ upon earth is essentially, intentionally and constitutionally one; and that the only way to secure that unity is by an exact conformity to the express teaching of Scripture in the New Testament. Hence the organization of the Christian Association of Washington and the promulgation of the Declaration and Address in 1809.

ALEXANDER CAMPBELL

Meantime Alexander Campbell then a mere youth had come to the same position as his father by a somewhat different route. His brief residence in the University of Glasgow had thrown him into the company of men and into the midst of changes calculated to influence him powerfully against the whole Presbyterian system. Greville Ewing, the "Father of Scottish Congregationalism," was the personality that most influenced young Campbell, and the Haldanean movement which was then in full tide gave him a strong bias toward certain of its distinctive characteristics. It appears, however, that only upon the main point of the reformation led by these men was the mind of Alexander Campbell permanently decided at this time. He became in theory a Congregationalist and was no longer able to adhere to a system of church government

in which he did not believe. He could no longer recognize the Seceder Church as a church of Christ.

DECISIVE IMPORTANCE OF CHURCH POLITY

Thus it appears that both Thomas and Alexander Campbell revolted against what they considered a false and tyrannous system of hierarchical government in the church and not against any of the cardinal doctrines of the Reformed theology. But to their minds the matter of Church Order was fundamental in Christianity. They did not believe that Christ could come to his own while a human system of church government stood in place of that ordained by the Master himself. Their remedy was a return to the system of Church Order practiced in apostolic times and fully described in the New Testament. The setting forth of this remedy constitutes the burden of the "Declaration and Address."

THE DECLARATION AND ADDRESS

An intensive study of this remarkable document will show that the Disciples' movement was conceived and forwarded in subordination to two main theological postulates: First, a formal, institutional and static view of the Christian religion, and second, a legal, prescriptive view

of the Scriptures. If one wishes rightly to appraise the Declaration and Address he must call to his aid the important distinction between Faith and Opinion, or, in more modern terms, Religion and Theology. Theologically the Declaration is a legalistic document in that it presents a legalistic conception of the Christian religion. It regards Christianity as essentially a once-for-all-delivered institutional order of "doctrine, worship, discipline and government expressly revealed and enjoined in the Word of God." "We dare neither assume nor purpose the trite indefinite distinction between essentials and non-essentials in matters of revealed truth and duty: firmly persuaded that whatever may be their comparative importance simply considered, the high obligation of the Divine authority revealing or enjoining them renders the belief or performance of them absolutely essential to us in so far as we know them." * With reference to the legalism of this position a well known Disciple writer has recently said: "The effort to abolish the distinction between the essential and the non-essential, the formal and the spiritual, and the assumption that the outward form is as indispensable as the inward meaning for which it stands is one of the earmarks of a legal-

* Declaration and Address, p. 11. Centennial Edition.

istic construction of the Christian religion." *

When considerd as a religious document, however, instead of a theological or ecclesiastical manifesto, the Declaration and Address is by no means legalistic. It is surcharged throughout with the passion of Christian love, and manifests the essential characteristics of the permanent in religion, namely, justice, kindness and a humble walk with God. In view of the time, place and circumstances no better document on behalf of Christian unity could have been written. Certainly no better was written up to that date.

But at the time no discrimination was or could well have been made between the religious and the theological character of the document. In the heat and rush of the reformatory effort these two elements were fused together. The religious passion of the author and his associates carried them on toward the full development and application of their theological presuppositions. The resulting system of Alexander Campbell and Walter Scott was legitimate and inevitable. The controversial storm and stress period through which the movement passed did but contribute certain details of form; it did not determine the essential character of its total aspect. That was already guaranteed by the theological

* J. J. Haley, "Christian Evangelist," 1914, p. 719.

postulates already mentioned. The appeal was ever to the express precept or precedent contained in New Testament writ. The logic was: these things are divine and unchangeable in their authority and are therefore of undiminishing and permanent utility and worth. The ruling principle during the formative period of the Disciples movement was that of conformity to a permanent authoritative type of doctrine, polity and worship. They were under the spell of that Platonism which in the Hebrew letter says: "See thou make all things according to the pattern showed thee in the mount."

VITAL TENDENCIES OVERCOMING FORMAL LOGIC

The story of the further progress of thought among the Disciples will consist in tracing the manner in which pragmatic religious interests have invaded and impaired the formal demands of the Restoration program. It will show how the logic of the movement has in fact been: Whatever is effective in realizing the divine purpose of love and in promoting that abundance of life which Jesus came to bestow is divine and authoritative whether it can be supported by a text or not. It will show how the appeal has ever been made over the head and beneath the feet of specific texts and temporal

precedents to the deeper and more vital principles of the Faith.

THE COMMUNION QUESTION

An interesting example of the manner in which the vital character of the Disciples' movement has been wont to break the shell of its formal logic may be noted in the successive positions that have been taken with reference to the Communion question. For several years Alexander Campbell was much troubled over what he perceived to be a serious inconsistency in the practice both of the Baptist and Pedo-baptist bodies. He says: "I have thought and thought and vacillated very much on the question whether Baptists and Pedo-baptists ought . . . to sit down together at the same Lord's table. And one thing I do know that, either they should cease to have communion in prayer, praise and other religious observances or they should go the whole length. Of this point I am certain." * "If I can admit an unimmersed person once a month for a year to all social ordinances, I can for life or good behaviour. When I say, *I can do so,* I mean that all precepts, precedents and scriptural reasons, authorize such a course." †

* Christian Baptist, p. 238.
† Ibid, p. 528.

"Where there is a *new creature,* or society of them, with all their imperfection and frailties, and errors in sentiment, in views and opinions, they ought to receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the band-box of our own little circle; to associate with a few units, tens, or hundreds as the pure church, as the elect, is real Protestant monkery, it is evangelical Pharisaism." * And so Mr. Campbell, although in a strait betwixt his Christian feelings and his view of the ordinances as pre-requisite to communion, was practically controlled for years by his formal logic rather than that of his heart. But from 1837 onward he was enabled to take a somewhat different view of the subject and to obtain relief for his feelings. His solution was that of throwing upon the individual believer the responsibility of coming to the communion table. "We find much philosophy in one of Paul's precepts, somewhat mistranslated, 'Receive one another without regard to difference of opinion.' We, indeed, receive to our communion persons of other denominations who will take upon them the responsibility of their participation with us. We do indeed in

* Ibid, p. 238.

our affections and in our practice receive all Christians, all who give evidence of their faith in the Messiah, and of their attachment to his person, character and will." * In this position Mr. Campbell was further fortified by the reflection that the table is the Lord's and not ours. His successors in the editorial office, notably, R. Richardson, W. K. Pendleton and Isaac Errett followed him and supplemented his position by the use of the passage from I Corinthians: "Let a man examine himself and so let him eat of the bread and drink of the cup." It became customary to say, "We neither invite nor debar." But even from this somewhat noncommittal position the Disciples have almost universally advanced, and are now accustomed to say: Let every child of God feel free to come to this table of holy memories.

CHURCH MEMBERSHIP

With this communion question has been closely connected the further question of church membership. As we have seen already Mr. Campbell's qualms and vacillations concerning the admission of unimmersed Christians to the communion table extended also to the matter of

* Campbell-Rice Debate, p. 785.

receiving them into full church privileges. In a letter to a critic who accused him of Sandemanian leanings, or Haldanean proclivities, the Reformer seems to range himself in sympathy at least with the Haldaneans upon the matter of making the question of pedobaptism one of forbearance. He does not, however, allow the question at this time to become an issue. So good an interpreter of Mr. Campbell as his biographer, Dr. Richardson, understood him at this early period to make no distinction between church membership and formal communion at the Lord's Table. But as Dr. Richardson states and as we have already seen, Mr. Campbell was, after some years, able to take a view of the Communion question which relieved him from the practical difficulties of his former position.

But we have now to inquire why that view did not also carry with it a solution of the problem of church membership. Would not the principle of self-judgment and self-responsibility apply to the privilege of membership in the church of Christ equally with participation in the Communion of the body and blood of the Lord? Which is greater: the Church of Christ which he purchased *with* his blood, or the Table on which is placed the symbol of the New Covenant *in* his blood? Are not those whom

Christ receives into this holy fellowship of sacred memories to be equally trusted with all the privileges of the Christian democracy? How did Mr. Campbell and those who followed after him avoid the obvious conclusion to which these considerations would seem to lead? Why did Mr. Campbell react from his former position and make a sharp separation of the two ordinances placing them in different planes of privilege? The simple truth is that neither Mr. Campbell nor any of the leaders of the second generation of Disciples were able to make themselves consistent at this point. In a little known and thus far neglected article in the *Christian Baptist* * Campbell attempts to deal directly and decisively with the problem. He recognizes the fact that the conditions which have made this an issue today were not present in the apostolic age and that hence "little can be said either from precept or example" in favor of receiving the unimmersed. He fails to say that, for the same reason, as little can be said against it. The article does not lend itself to quotation in this essay, but the upshot of the whole treatment is that we have no right to adopt practices that tend to subvert the constitutional provisions of the Kingdom.† In short Mr.

* Op. Cit., p. 457.
† Op. Cit., p. 457.

Campbell takes refuge in the politico-legal theological presuppositions that lie at the foundation of the whole movement in its formal aspects, and draws the line at church membership rather than at the Table of the Lord.

But there is no principle with reference to the admission or non-admission of unimmersed Christians into church fellowship which is not also involved in their admission to the Lord's Supper. It would be just as easy to show from Scripture that non-immersed persons were members of the apostolic churches as that they were admitted to the Lord's Table. That the church is the Lord's and open to all his children is as indisputable as that the Table is the Lord's and open to all Christians. Mr. Campbell, therefore, had left the whole question of Communion and Church Membership in a state of unstable equilibrium. It became a burning issue again in 1861 and 1862. Upon the side of Close Communion and Close Membership were G. W. Elley and Benjamin Franklin. For Open Communion though not Open Membership were R. Richardson, W. K. Pendleton and Isaac Errett. Benjamin Franklin challenged his opponents to show from Scripture that there were any unimmersed persons admitted to the Lord's Table in the New Testament churches. He said that if they would

show him "that the Lord has received unbaptized persons, pardoned them, and that they are children of God, he will not stop where they do coolly refusing to invite or debar them, but will maintain their right not only to commune but to be received into the full fellowship of the church." * Both Franklin and Elley repeatedly challenged their opponents to show why the unimmersed should be received at the Lord's Table, and not into church membership. It must be confessed that Messrs. Pendleton and Errett did not respond with any degree of alacrity to the challenge. Indeed their replies are palpable evasions, as anyone may see who will take the trouble to look up the references.† What we are more concerned to note is the manner in which Errett and Pendleton defend the practice of Open Communion. They do it by appeal to the logic of the heart as against that of the head. They adduce broad general principles of the gospel as against textuary and legal quibbles, just as Mr. Campbell had done in the Lunenberg letter and in his debate with Rice. § Considerable weight is placed, by Mr. Pendleton especially, upon the Corinthian passage as the Scripture which *par*

* Millennial Harbinger, 1862, p. 298.

† Mill. Harb., 1862, pp. 131, 258, 261, 184.

§ Mill. Harb., 1862, pp. 66, 124, 125, 126.

excellence is applicable to the communion question. Emphasis is placed upon the word "himself" in order to escape the responsibility of judging any individual's right to come to the table, whereas the emphatic word in the passage is really "examine" or "prove." The question in the apostle's mind was not that of determining a man's right to come to the table as against some one who might deny it, but rather of the spirit and manner of his participation. To prevent this unworthy eating and drinking a man is urged to "*prove* himself." The correct exegesis of the passage has been common among the Disciples when they have used it against the scruples of immersed believers in neglecting the table, whereas on the other hand, they have quite as uniformly misinterpreted it in relation to the Open and Close Communion question.

DUALISM OF HEAD AND HEART

A careful survey and estimate of the history leads to the irresistible conclusion that there has ever been implicit in Disciple thought a fundamental dualism between the logic of the heart and that of the head. The head logic has proceeded from legalistic premises to static, institutional conclusions. The heart logic has habitually

dissolved and abandoned those conclusions by an appeal to the moral and spiritual genius of the Christian religion. The appeal has always been supported by arguments which to those who presented them seemed reasonable and cogent in a far larger way than the mechanical consistency of the legalistic and institutional view. But if there is any escape from this dualism and constant antagonism they must be discovered and abolished at their very source. The effort to do this constitutes the latest stage of progress in Disciple thought to which I will now devote my remaining pages.

To get the proper perspective necessary to the appreciation of this latest development we must again go back to Mr. Campbell. With him the only essential and fundamental doctrine of the Faith was the Messiahship of Jesus. That doctrine and its meaning gave him his whole conception of the Christian System.* It carried with it of necessity the politico-legal Kingdom idea of the Old Testament and of contemporary Judaism. It also gave Mr. Campbell his view of the organization of Scripture which controlled his method of interpretation.† The whole Bible was viewed from the Messianic standpoint and fell

* Christian System, p. 122.

† Christian Baptism, pp. 24, 25.

into Messianic prediction, typology and their fulfillment in the New Testament. Thus the Old Testament was permitted to impose its formal conceptions upon the religion of Jesus and to make it a new Law and Institution. "Every one who would accurately understand the Christian institution must approach it through the Mosaic; and he that would be proficient in the Jewish must make Paul his commentator." * By Paul Mr. Campbell meant here the writer of the Hebrew letter. Under the spell of this document in which are combined the rabbinical idea of God's changelessness and the Platonic doctrine of ideas, Mr. Campbell developed his theology of the Kingdom of Heaven in a sense quite different from that which modern study is able to derive from Jesus' own religious message and from his personal attitudes. The grand result of biblical studies in these days is that we are able to lay aside both Jewish and Greek categories of thought and come directly to the personality of Jesus as reflected in the Gospels.

THE DUALISM OVERCOME AT ITS SOURCE

It is here, then, in a new apprehension of Jesus upon the side of his religio-ethical charac-

* Christian System, pp. 140, 141.

ter and purpose rather than his official character in the Jewish scheme, and his cosmic character in the Alexandrian philosophy, that the present phase of progressive thought among the Disciples takes its rise. It is in this region if anywhere that the persistent dualism between the heart and head logic of the Disciples is to be overcome. For the Disciples are going to be loyal to Christ in what they are able to apprehend as the determinative center of his personality. It is unbearable to them that any glory or honor shall be taken away from Jesus, and any failure to employ in their ancient sense the Jewish and Greek categories that were used to express the ancient valuation of him, is due only to the feeling and conviction that he is more to our thought and life than we are able to indicate by the use of those first century symbols. When modern Christian faith employs such terms as Messiah, Son of God, Lord, and the like, it uses them not in their original historic meaning but as symbols of religious and ethical attitudes. With the transcending of these politico-legal and metaphysical concepts of him whom we still regard as the Master of our spirits and the Captain of our salvation, we also transcend and leave behind the whole politico-legal conception of the Christian religion.

A MORE ETHICAL VIEW OF CHRISTIANITY

The most significant progress that has been made during the last quarter of a century relates to this new discovery of Jesus, his disengagement from the swaddling clothes of the first century Messianism and Greek philosophy, and therewith the attainment of a more ethical and spiritual view of his religion. In the light of this more vital view of Jesus, the formal element in Christianity takes a more modest place, and a static institutionalism gives way before a dynamic empiricism. The nature of this deeper and more vital apprehension of Jesus will appear in the citations which follow, and which are taken from the writings of distinguished leaders of Disciple thought at the present time. We have the privilege, as a recent writer has said, of "apprehending Jesus afresh without entangling ourselves in the theology of Judaism or the metaphysics of Athens or Alexandria." * What this fresh apprehension of Jesus contains is clearly indicated by the same writer in such passages as the following: "When one studies this early confession (Peter's at Caesarea) more and more he is irresistibly driven to the conclusion that the first creed of Christendom was not a statement of dogma at all, but rather an affir-

* Mr. F. D. Kershner, Christian Evangelist, 1916, p. 680.

mation in regard to the *Christ ideal of life.* In other words, the early convert, when asked to believe that "Jesus is the Christ" was asked to accept Jesus as his Ultimate Ideal, as his supreme Lord and King, as the one whom he pledges himself to obey in all things pertaining to life and destiny. This of course was to accept his divinity, and it is the only practical meaning which the divinity of Christ can have for anyone." * "Very obviously then, an affirmation of acquiescence in *His ideal of life ought to constitute the confession of faith* demanded from His disciples." † "Upon this great historic creed, not as a pronouncement of philosophy, not as a tenet of theology, but as a practical expression of a desire to live the Christ life, the mighty hosts of Christendom will sometime be one." ‡ With these statements may be compared similar ones from Dr. Edward Scribner Ames whose views have been sometimes confused with Unitarianism, which confusion Dr. Ames has always deprecated. "More directly stated, Christ presents a problem not for the intellect alone but primarily for the will. The question is not, what think ye of Christ? But what will you do about

* Idem, "The Religion of Christ," p. 120.
† Ibid, p. 121.
‡ Ibid, p. 123.

Christ's example and ideal of life?" * "I am in favor of *changing the wording of the Christian Confession in order to restore the simple New Testament meaning of it. Instead of asking a candidate, Do you believe that Jesus Christ is the Son of God,* I would ask him, Are you willing to follow Jesus and to do the utmost within your power to establish his kingdom of love in the world?" †

While we may well entertain some doubt whether believers in New Testament times really held so simple and so purely ethical a view of the meaning of their confession as Mr. Kershner and Dr. Ames indicate, we may yet agree that such a meaning was centrally implicit in their total view, and that this is the only meaning we can practically attach to the confession for ourselves. It is encouraging to note this close agreement between these two influential thinkers, so diverse in many ways, and yet united at this central and crucial point from which any real construction of Christian thought for our age must proceed.

LIBERATING RESULTS OF THE NEW VIEW

When Jesus and our relationship to him is thought of in this ethical and personal way,

* The Divinity of Christ, p. 36.
† Ibid, p. 37.

when the scheme of politico-legal organization of religious thought and life associated with the older Christology is thus left behind, then the way is open for a free development of means and instruments for the uses of a large and efficient Christian program. For then the question becomes, not what did the Lord say unto Moses; not what was the practice of the apostolic churches in this, that, or the other particular; not how did Paul expound the doctrine of atonement for the benefit of the Roman world. The question is: What do the ideal and purpose of Jesus for human life require us to think and do in order to their fulfillment in this *our world?*

In brief it may be said that this new point of view is leading us to the inwardizing of the meaning of all the formal elements of our religion, and therewith to the recognition of greater freedom as regards the modes in which this meaning is symbolized. This principle explains and interprets such recent phenomena as Mr. Charles Clayton Morrison's contention for the "Meaning of Baptism," and other like statements. Everywhere we see Disciple thought and practice responding to the demands of an age which has accepted in general outline the evolutionary

philosophy, and endeavoring to supply such interpretations as will guide the process of development in Jesus' way.

THE SOCIAL INTERPRETATION OF BAPTISM

To the foregoing changes of method and of emphasis the social ideals of our time are powerfully contributing. The historic plea of the Disciples for the unity of the church is more and more shaping itself in social forms. For example the view that Baptism as the initiating rite into the Church is not defined by any dogmatic or individual meaning of its own, but purely as a function of the social organism, i. e., of the Church, is conceived under the influence of the social movement. That in Baptism which makes it an inward thing for the recipient of it is his acceptance of the social obligation implied in entrance into the fellowship of the church; and those who have actually entered that fellowship are *ipso facto* baptized Christians, in whatever mode the symbolic act of baptism may have been performed. It is therefore urged upon the Disciples that the practice of Christian union demands the cordial reception of all whom they recognize as Christians into membership in their local churches.

THE SOCIAL INTERPRETATION OF THE CHURCH

It is, however, perceived by some that this proposal raises the further question as to how the church itself is to be conceived in the terms of social science. Where is the practical actuality of the church to be found? It is to be recognized that we are using the word "church" in at least three distinct senses. There is the local worshipping body; the religious communion, "religious body," or denomination; and the church universal, or the body of Christ. Now from which of these conceptions are we to construct our religious thought as we try to bring it under social categories? The Churchman will say the latter. But all Congregationalists will say that the local church is the social unit, and that we should begin the socializing of our religious conceptions with reference to our actual "face to face" relations in the immediate fellowship of the congregation. Is there not danger that Disciples in the fervor of their social passion and their zeal for an ideal unity of the people of Christ, will forget their principle of local autonomy and fellowship? As a matter of fact some have argued and contended for the reception of the pious unimmersed from a standpoint practically too individualistic. In so doing they have not been consistent with their own view of the autonomy of the local church.

They have, in effect, urged that the church forego a position and a practice which has prevailed as a matter of conviction during practically the whole history of the Disciples' movement, and which has acquired the force and character of a social custom among Disciple churches. The ground upon which this change is urged has been that of the character and status of the individual seeking admission, which character and status is not affected by the manner of his baptism. "We recognize these persons as Christians: let us therefore receive them into the fellowship of our churches without any further test." To very many Disciples at the present time this proposal seems to have the authority of an axiom. And well it may as long as we allow our minds to move in the old individualistic grooves. But let us take our social ideal somewhat more seriously and try to make some practical applications.

CHURCH MEMBERSHIP AND CHRISTIAN STATUS

Are Christian character and membership in the local congregation correlative ideas? Surely this is open to question. Christian character guarantees citizenship in the Kingdom of God: membership in the local church indicates conformity to the social life of that particular

religious group. The Kingdom of God is an overhead ideal which all Christians hold in common and to which they strive to be loyal: the local church is a working social group with a definite and visible character assumed and maintained with a view to edification and efficiency. As such a social group it has rights that are paramount over those of any individual seeking to become a member of it. No individual has a right to ask modification of its social customs in order to give him place within it: this would be an unsocial attitude. It is his privilege to modify the group only from within and by the help of like-minded individuals using the orderly means of social progress or change. If he wishes to become a member of the group he should be willing to conform to its social customs. If the group itself wishes to change its customs and practices in accordance with its own ideals and interests, that is another matter.

PRAGMATIC UNIFORMITY

Much has been said and written with reference to uniformity in religious worship and practice. Most of us would freely admit that the demand for uniformity as it has been urged in the past has been extreme and harmful; but is it not plain to the man of any practical wisdom that there

is a legitimate demand for uniformity in those close relations of "face to face groups" such as families, lodges, fraternities, and local churches? There should be elasticity enough everywhere, of course, to admit of an occasional exception, but the multiplication of exceptions means friction and weakness. Within these groups all individuals should conform to custom, to practice, to method of coöperation. This is in the interest of efficiency, good feeling and growth. It is a practical demand, and has good psychological and sociological foundations. So far forth, therefore, as it has been urged that no church of one particular type has a right to intrude its members upon a church of a different type, the position is a valid one. The demand for conformity at the entrance of the local church is altogether a just and defensible demand, quite apart from any question concerning the original constitution of apostolic churches.

In harmony with these principles it seems to the present writer that the line of advance for the Disciples and that which, in fact, the movement is taking is as follows:

(1) We should recognize the full Christian character and status of all who hold the headship of Jesus Christ, and seek in sincerity to follow him "according to the measure of their knowledge

of his will." We should acknowledge them as members of the body of Christ if they have definitely allied themselves by open profession of faith and by entrance into some worshipping group of Christian people.

(2) When such persons present themselves for membership in a local church of the Disciples, let them be asked to recognize its character as a church of Christ in the sense of a local group with certain social features, customs, and practices. Since this local church freely and fully recognizes the *ideal* authority of the church universal as constituted by all who anywhere associate in church capacity for Christian objects, let these individuals freely and fully concede the *practical* authority of the group expressing its life locally in the congregation, and let them conform to its customs and practices. The reason there has not been this willingness to conform in the past lies in the fact that conformity has been urged on a basis that denied full Christian character and standing to those seeking fellowship. It was urged as a completion of their obedience to God in order to acceptance with him, while at the same time these persons were conscious of full acceptance and could not in conscience admit any lack thereof. But upon the basis of these social principles presented in the manner indi-

cated the question is removed from the old plane of law to that of practical obligation and good taste. When once we are freed from legalistic and sacramentarian notions of the ordinances, and place them upon a purely aesthetic, social and symbolical basis we shall find them no longer divisive in their influence.

(3) Under these conditions, if these social customs and practices of the particular churches have vitality and functional worth they will perpetuate themselves by common consent. On the other hand if there is anything in them that can not be assimilated to the larger ideals of the Kingdom of God the group will become aware of it and will modify or abandon them. Such a course will be in perfect harmony with the historic position of the Disciples concerning the paramount authority of the local church, which now turns out, as we have seen, to be good sociology. Also upon the basis of their historic plea the Disciples will have no difficulty in recognizing such churches as shall find it necessary and desirable to make modifications in practice. For these churches would be seeking only to be loyal to the leading of the Spirit of Christ with reference to that part of the field for which they are responsible. The other churches in recognizing them would only be practicing

socially the precept which Jesus gave to his disciples individually: "As ye would that others should do unto you, do ye even so unto them likewise." This is the alpha and the omega of all good sociology, and religion as well. Believing as the present writer does in the permanent worth of the Christian ordinances and in the possibility of a vast enhancement of appreciation of them through the above conceptions, he is led to disparage and oppose that treatment of them so productive of bitterness and confusion throughout the Christian centuries.

CHAS. M. SHARPE.

NEWER PHASES OF CHRISTIAN UNION

THIS paper does not presume to be an exhaustive treatise on the subject of Christian union. It will not attempt to set forth the arguments for it. These are familiar to intelligent Christian people, and union is now not only conceded to be desirable, but is recognized as the great compelling problem before the church. We shall be content then to set forth the present stage of the problem. While the subject in its ultimate reach includes all branches of Christendom, we are here concerned only with Protestantism.

If in the past unity has been felt to be a necessity, the conditions disclosed by the great European war make it doubly imperative. We now see that the problem before the church is vaster than we had ever dreamed. In this death-struggle of the contesting nations the old civilization is going down, and we know why. It was a house built on the sand. Christ was not exalted by the rulers of the earth as the Prince of Peace. The diplomats of Europe did not desire this Man to rule over them. In the hour of crisis he was not consulted; his spirit did not guide.

Instead of the friendship and love which he commanded, jealousy, greed and hatred controlled the situation. And as a consequence, today humanity finds itself in a trench filled with blood and tears. The task before the church is the gigantic one of rebuilding civilization. It must be apparent to all that to face this task with anything less than a united church is futile,—we are defeated before we begin. We do not know what form this unity will take, nor just how it is to be brought about. We are going out like Abram of old not knowing whither we go.

But there are two convictions which guide us, the first of which is *the absolute necessity for unity*. This we feel here in the home field where we have to develop the resources of a varied population. This task alone demands all the energy of a united church. On the foreign field, where Christianity faces the solid wall of heathenism, the task is intensified and unity becomes more imperative.

When we add to this the present world situation, the task of healing the wounds of the war, and bringing the belligerent nations together again in Christian fellowship, it will take no prophet to predict our failure unless all forces are concentrated into a mighty working unit.

This conviction is gripping the conscience of the church more completely every day. Apologies for a divided church we rarely hear any more. There was a time when the Disciples alone were emphasizing Christian union, but now eloquent tongues in all bodies are pleading for it. The whole Protestant church seems to be in the grip of a great movement toward unity.

The other conviction which guides us is that *the best preparation for union is the constant creation of an atmosphere in which unity may grow.* We should eliminate everything unfavorable to this atmosphere. We are to keep open and expectant minds, holding ourselves, not in a condition of dogmatic rigidity but of loving and sympathetic fluidity; so that the spirit of unity can mold us into whatever form it will. This is the great value of all conferences and discussions upon the subject, in which the emphasis is put not upon differences but upon agreements. Thus, by "speaking the truth in love, we grow up into him in all things, which is the Head, even Christ."

We might leave the subject here and not try to forecast a single step which in the providence of God we may be called upon to take. Yet it may be valuable to re-state the problem in the

situation in which we now find ourselves. For every year we are advancing toward the solution. We are getting new light, we are seeing things from a different point of view. Just now it would seem as if, by the war, Christendom is "being led up into an exceeding high mountain" and we are getting a vision of the whole problem before us more clearly than ever in the past. An awful price is being paid for this vision; therefore it is the more imperative that we profit by it. We now see that the old patriotism was too narrow; it was strictly national. In April, 1816, at a patriotic dinner given in Norfolk, Va., Stephen Decatur responded to this toast:—"Our country! May she always be right, but right or wrong, our country!" That type of patriotism is false. No nation can be true to itself that does not look beyond itself to the welfare of all the nations. The new and higher patriotism demands that each nation shall seek the good of all. Only so can its own good be conserved. How much greed and selfishness have been disguised and baptized in the name of patriotism! In like manner we now see that the old spirit of denominational loyalty which had such a grip upon us, and still has, is too narrow and selfish to serve the higher interests of the Kingdom of

God. It is sectarianism masquerading under the name of Christian loyalty and apostolic regularity.

WHAT ARE WE TO DO?

We are to do what we have been unwilling to do hitherto, we are to subordinate the interests of the denomination to those of the whole church. Just as in our national government the interests of each state are subordinated to those of the nation, so the highest loyalty to our own church demands that we shall think and plan in terms of the whole body of Christ.

Another thing is clear: the old method of controversy as a means of approach to unity was not only useless, but it was positively destructive to the end sought. Experience should teach us the futility of constant debate over the petty differences between the churches. Much heat but little light has been the sum total of result from all this. Not controversy but conference, which is a very different thing, should be our method of approach. No one body has a monopoly of the truth. We have much to learn from one another. When we confer together as brethren, having common interests and a common end in view, then the spirit of unity can work.

It is certain also that unity is not coming by the elimination of our points of difference. Controversy proceeds upon this theory that we must somehow eliminate our differences and get down to the residuum on which all can agree. But the foundation for unity can never be an irreducible minimum. Christendom will never consent to be impoverished in any such way as that. The basis must rather be a maximum, each body of Christians contributing that which is distinctive and valuable in its own life for the strengthening and enrichment of the united church.

In the past our method of advance has been by the process of combining those denominations nearest one another in faith and polity. This has seemed to us the most obvious method; and our efforts in that direction should not be given up. But it is now becoming clear that this method can only be pursued up to a certain point. In the very nature of things we come finally to a line beyond which we cannot go. For this method requires the complete amalgamation of the religious bodies.

But there are temperamental differences between religious groups, differences of taste, to say nothing of historic and doctrinal differences, which will prevent the complete amalgamation of

all the denominations. For instance, our own Commission on Unity has had several meetings with the Unity Foundation of the Episcopal Church. These conferences have been conducted in the spirit of utmost freedom. They have been enjoyable and profitable, but the nearer we get to one another the more does it become apparent that the differences between us are irreconcilable. Take the matter of baptism; their conception approaches "baptismal regeneration." The infant is made a child of God in the act of baptism. Here, of course, is a chasm between us that can never be crossed. Again their conception of the church and of the ministry is radically different from ours. These things are deep and fundamental. Not only can they not be eliminated, but in many cases it would be a mistake to attempt to eliminate them. They represent elements of richness and variety which we cannot afford to lose. Unity must be big enough and broad enough to include these differences.

AFTER THE WAR

After the war is over it is hoped that the nations of the earth can be brought together in a great federation, bound up in a common brotherhood, with a World Court to regulate the matters of interest common to all. In this combination

no one nation can be supreme; all will enter upon equal footing. Each will bring its contribution for the enrichment of the common whole. It is in some such way that we are now beginning to think of Christian union. Not by the amalgamation of bodies most nearly related, until at last the amalgamation is complete, but rather by the merging of the different bodies into a great unity in which what is valuable in each will be conserved for the enrichment of the whole. The church of the future will thus be built with material from all quarries.

We need a churchmanship that is broad enough to see that men who hold opposite opinions, men of entirely different temperaments and tastes, can yet be brought together as fellow-Christians, on a common working agreement. A churchmanship courageous enough to abandon old positions no longer tenable, magnanimous enough to grant the other man's contention even when you do not see what he does in it; prophetic enough to discern and master the forces that are waiting to be organized into church unity. This unity will not be a mere agreement to avoid encroaching upon one another's sphere of influence, nor is it merely a federation upon matters outside distinctive church activities. That we already have in the Federal Council of the Churches of

Christ in America, a most excellent thing as a means to an end, but only a half-way house, not a terminal. It is not confederacy that we want, but federal union.

Speaking broadly we might sum up the requirements of such union under three heads, all of which are essential:

(1) It must be organic union, something which the world will recognize as such. There must be government enough to enable the many churches to act as a whole for purposes of the whole, without forfeiting any desirable autonomy of the particular church. In our national government we have a model to guide us. Here is the federal union, composed of all the states bound together into one Nation, acting as a unit when occasion requires. Yet here are the several states reserving to themselves matters of local and state interest. Now the churches must be linked up in a union that shall be real, that shall have one voice and one authority in matters relating to the whole Kingdom. But each separate religious body will still manage its own affairs in its own way. There must be the largest freedom and independence possible, consistent with an organization that is a unit, and that is recognized as such by all the world.

(2) The ministry must be so validated in each

communion that without violation of scruples it would be deemed regular for all. This at present is not the case. A Disciple or Presbyterian minister would not be permitted to enter an Episcopal pulpit and administer the ordinances. Our method of choosing and ordaining ministers has of course been very loose. Indeed we may be said to have had no method. It would be a good thing for us to be compelled to raise the standard of our ministry, and to make the requirement more strict. On the other hand, the Episcopalians while not giving up their idea of Apostolic Succession, yet would consent to such a modification of it as would be acceptable to all. If in the end they should insist that Episcopal ordination be accepted no doubt we should survive the process.

(3) There must be also an exchange of members upon certain agreed principles of regularity. The very principle of unity is based upon the truth of this proposition. We are uniting Christian bodies whose members are disciples of Christ. We have a common Lord, a common gospel and a common goal. The great Father of us all gives evidence of our acceptance by granting all alike the fruits of the Spirit. Certainly in the face of the great issues at stake the Disciples will not jeopardize unity by insisting

upon their own dogmatic interpretation in matters where there is room for conscientious difference. A certificate of membership in any one church must be valid and acceptable in any other.

These three things, it would seem, are fundamental, and yet within the range of possible agreement at this time.

HOPEFUL SIGNS

For the furtherance of these principles the most hopeful thing on the horizon at present is the World's Conference on Faith and Order proposed by the Episcopal Church. Generous individuals have contributed considerable sums to be used in the interests of Christian unity. With this money a commission in the Episcopal Church began laying plans for a world conference. Last year they sent over a deputation of ministers to carry the message of unity to the non-conformist churches of Great Britain. These were received most cordially, not only by the non-conformist churches, but by the Anglican brethren as well. The war has interfered somewhat with the plans of this Conference, but already over forty Christian bodies in all parts of the world are engaged in this joint enterprise. Others are coming in gradually, so

that the movement is now representative of the whole English-speaking race. What this Conference will do no one can predict. The call expressly says that it is exclusively for "the purpose of study and discussion, without power to legislate, or to adopt resolutions." The call further says, "We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world conference of Christians. But before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with his disciples of every name in proclaiming among the churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Before all indifference, doubt and misgivings we would hold up the belief that the Lord's prayer for the oneness of his disciples was intended to be fulfilled; and that it ought not to be impossible for men of various temperaments and divergent convictions to dwell together on agreed principles of unity."

In speaking of this Conference Dr. Newman Smythe says, "It will be a sort of re-assessment of Christian values held by the several churches.

Not an attempt to level distinctions down to dull uniformity. Not a futile effort to throw a bridge of words over differences which are deeply wrought in human nature, or to refuse to see principles which stand out in logical antithesis against one another. It is the broader view, the higher churchmanship which beholds these ravines, mountains and all as belonging to one country and inter-connected by common paths as the realm and home of the people of God."

In spite of all the uproar and confusion of these days, a solemn stillness has fallen upon the world. We are feeling instinctively the tremendous weight of the task before us. Can the warring nations be reconciled to one another? Will Christianity prove equal to this gigantic task? The Day of Judgment has come and who can abide the day of its coming? If its unquenchable fire does not burn up our religious vanities, and separate the essential from the non-essential, there is no hope for us. But we believe there is vitality enough left in the church to discern in this day of judgment also a day of high opportunity.

The writer of the Epistle to the Hebrews wrote in troublous times. It seemed to him that everything was going to pieces. But he comforts his readers with the thought that temporal things

were being shaken in order that eternal things might be established. May it be so now. Out of this awful conflict may Christ come to his supreme place as King of Kings and Lord of Lords. This can only be through a united church. Certainly the Disciples of Christ born in the spirit of unity and its champions for a hundred years, will rejoice to see their great mission advanced by any agency and the time approaching when there will be "one flock and one Shepherd."

JAMES M. PHILPUTT.

TENDENCIES IN CITY RELIGION

THE development of the modern city has been a nineteenth century phenomenon. At the beginning of that century, Alexander Campbell was riding on horseback through the middle west, because this was the way to reach the great majority of the people. Less than five per cent of the population lived in cities at that time. The new census which will be taken in 1920 will show a majority of Americans living in cities.

The facts are very startling with reference to the territory which contains the six states wherein most of the Disciples' strength lies. The growth of population in Illinois between 1900 and 1910 was 817,041. Of this, the cities over thirty thousand claimed 574,357 and the smaller cities and rural districts 252,684. The growth in Indiana between 1900 and 1910 was 184,414. Of this growth, 122,473 was in cities of over thirty thousand and 61,941 was in the smaller cities and rural districts. The growth of population in Ohio during the same period was 609,576. Of this, the cities of thirty thousand and over claim 450,251 and the remainder of the state 159,325. In Missouri, the growth in the same period was 186,670, and of this four cities of over thirty thousand

show gains of 182,778 leaving a growth in the rest of the state of only 3,892. In Kentucky, in this period the state gained 142,731 of which four cities claimed 40,267 and the remainder of the state 102,464. Iowa is the most astonishing example of the tendency. The state is pre-eminently agricultural and there was a loss during the ten years of 7,082. This loss would have been much greater had not five cities of over thirty thousand gained in population 56,072. The net loss in population in the state outside these cities was 63,154.

It is well known that many county seat towns of from two to thirty thousand in population have made significant gains during this period. It is clear, therefore, that the population on the farms in the middle west has actually decreased during the period.

IMPROVED METHODS IN AGRICULTURE AND THE CITY

Since 1910 this tendency has been continuing. The gasoline engine has been successfully applied to the tasks of agriculture. The tractor is doing the plowing for vast sections, and less of the grain of the farms is being fed to horses. The gasoline engine and small machinery have made the individual farmer more independent of

large gangs such as were so often needed with the machinery of the past. It is safe to prophesy that a further loss will be shown in the rural districts for the period of 1910 to 1920.

Yet such figures do not show the full significance of the facts to the ordinary evangelical church in this section. The old-time native American stock is in many communities being superseded by the immigrant. The death of the churches in many villages and cross-roads is not so often due to lessened religious interest as to a change of character in the population. The new group on the farms want Catholic and Lutheran churches instead of Disciple and Methodist.

This problem in the middle west is but a small part of what is in reality a world movement. Josiah Strong notes the growth of big cities in these arresting words: "London is probably two thousand years old, yet four fifths of its growth was added during the past century. From 1850 to 1890, Berlin grew more rapidly than New York. Paris is now five times as large as it was in 1800. Rome has increased fifty per cent since 1890. St. Petersburg has increased fivefold in a hundred years. Odessa is a thousand years old, but nineteen-twentieths of its population were added during the nineteenth century. Bombay grew from 150,000 to 821,000 between 1800 and

1890. Tokio increased nearly 800,000 during the last twenty years of the century; while Osaka was nearly four times as large in 1903 as 1872, and Cairo has more than doubled since 1850. Thus in Europe, Asia and Africa we find that a redistribution of population is taking place, a movement from country to city. It is a world phenomenon."

MODERN CITY THE RESULT OF ECONOMIC FORCES

The economic forces that underlie this redistribution of population are worthy of understanding. They are chiefly three, though there are many lesser causes. The first is the application of machinery to agriculture. Four men can now do the work that was formerly done by fourteen and the ten men who are released from farm labor have no choice. They are literally driven from the farm to the city, since the possibility of food consumption is limited while the consumption of manufactured goods is unlimited. The second great factor is the use of power machinery in manufacturing. Most of the operations which were formerly done by hand (note the etymology of "manufacture") are now done by automatic machines which are power driven. Men are employed to make these machines and to tend

them, and the machines require the organization of men in factory groups so that specialization of labor may further increase the output. The third great fact is the railroad. In China, economic goods are still carried on the backs of coolies. This method of transportation makes the building of large cities difficult and their maintenance more difficult. The railroad, however, by facilitating exchange between city and country, has still further increased the possibilities of living in the large cities.

The lesser causes for the growth of cities are numerous. A few of them may be noted. Men have always been gregarious and have disliked living alone. The American pioneer did not originally like the Daniel Boone kind of existence. It was economic necessity that drove him to live on a farm ten miles from the nearest neighbor. Men will seek the herd-life of the city if economic hindrances do not intervene. Modern science has also helped to make city life possible. Plumbing and medical science have not only prevented the plagues that periodically swept cities in the past; they have even made the city a safer place in which to live than most farms are. The city with its superior cultural advantages makes a great appeal to aspiring souls in

the country, and the rural districts continue to leak at the top.

DISCIPLES BECOMING A CITY PEOPLE

Though the efforts of the Disciples of Christ to introduce their propaganda into the cities have been sporadic and often ill-advised, yet the natural drift of things has made them already a city people. Rev. G. A. Hoffmann, who has rendered some excellent service in collecting statistics of the Disciples, though not always satisfactory in his interpretations, has rightly protested against certain representations in the 1917 Year Book of the Disciples which characterize this body as a rural people. He says:

"The Year Book presents an investigation as to whether 'the Disciples of Christ are a rural people.' It presents its conclusion, which is that 82 per cent. of the churches of Christ are in the open country or in towns less than twenty-five hundred population. This is no doubt true, but it may be quite misleading. It is likely, at least, to create a wrong impression. Take the State of California. There are 33,337 members. Of these, 23,771 live in cities of twenty-five hundred or more population, and only 9,566 in places of twenty-five hundred or less. According to the Year Book, 50 per cent. of the churches are rural,

while, according to membership, only 29 per cent. are rural. In Pennsylvania there are 38,014 members. Of these, 27,727 live in cities, and only 10,287 are rural, or in towns of twenty-five hundred or less.

"The Year Book shows that 62 per cent. of churches are rural, but in members only 27 per cent. Ohio claims 102,806. Of these, 63,999 are in the cities of over twenty-five hundred population. This is 63 per cent. in cities, while the Year Book puts only 30 per cent. of the churches there. Missouri has more country churches than any other State. The Year Book claims 88 per cent. of the churches are in the rural class. Of the 142,880 members, 46,296, or 34 per cent., live in the cities. But this is sufficient. These four States represent all classes of States. And while, as the Year Book states, 82 per cent. of the churches are in the country or towns of twenty-five hundred and less, more than 52 per cent. of our members live in cities of twenty-five hundred population or more."

Not only are the Disciples now in the cities in as large a percentage as is the population generally, but their growth is relatively so much larger there that they are destined in the near future to be still more a city people. In twenty-five years the growth of the Disciples in the broth-

erhood as a whole was 85 per cent. In the cities it was 290 per cent. We can do no better than to allow Mr. Hoffmann to tell the story of his researches in this matter:

FACTS OF DISCIPLE CITY GROWTH

"In this connection, I wish to call attention to the growth of the Disciples of Christ in forty of the leading cities in our country. The statistical report of 1891 showed a membership for the entire country of 660,630. The Year Book just out (1917) shows the membership to be 1,186,062. The following table gives the number of churches and members in forty leading cities at the two periods of 1891 and 1916, and shows the growth of twenty-five years. In Cincinnati, suburbs are included.

	No. of Churches.		No. of Members.	
Name of City.	1891.	1916.	1891.	1916.
Akron, O.	1	7	200	2,429
Atlanta, Ga.	3	10	690	2,576
Baltimore, Md.	1	4	633	2,456
Bloomington, Ills.	2	5	697	2,675
Buffalo, N. Y.	1	7	300	2,084
Chicago, Ills.	6	24	1,060	5,107
Cincinnati, O.	11	23	2,957	6,067
Cleveland, O.	6	11	2,052	6,412
Columbus, O.	2	8	821	3,590
Dallas, Tex.	2	10	1,100	2,915
Detroit, Mich.	1	7	854	1,901

Name of City.	No. of Churches. 1891.	1916.	No. of Members. 1891.	1916.
Denver, Col.	5	6	1,255	2,289
Des Moines, Ia.	3	13	1,500	8,679
Ft. Worth, Tex.	1	7	500	2,120
Indianapolis, Ind.	9	20	2,339	8,104
Joplin, Mo.	1	4	210	1,830
Kansas City, Kan.	1	10	220	2,692
Kansas City, Mo.	6	19	2,199	11,528
Lexington, Ky.	4	10	1,600	4,684
Louisville, Ky.	9	18	3,300	5,294
Los Angeles, Cal.	2	25	600	5,684
Memphis, Tenn.	2	5	400	1,583
Nashville, Tenn.	7	7	2,000	1,502
New York City	5	8	744	1,681
Oklahoma City, Okla.	1	7	60	2,375
Omaha, Neb.	2	3	190	1,434
Pittsburgh, Pa.	10	24	1,793	7,365
Portland, Ore.	2	7	182	1,877
Richmond, Va.	3	5	1,300	3,087
San Antonio, Tex.	1	7	171	1,001
Seattle, Wash.	1	10	210	1,622
Spokane, Wash.	1	8	200	2,721
St. Joseph, Mo.	3	7	995	2,253
St. Louis, Mo.	4	15	1,119	4,564
Tacoma, Wash.	1	6	165	1,255
Terre Haute, Ind.	1	6	550	2,365
Toledo, O.	2	4	178	2,217
Topeka, Kan.	1	6	335	1,835
Washington, D. C.	1	8	600	2,830
Wichita, Kan.	3	4	545	2,643
Totals	129	395	35,834	137,326

"This shows a gain in these forty large, representative cities of 206 per cent. in church organizations, and a gain of nearly 290 per cent. in number of members in these churches. In addi-

tion to the above forty cities, I find there are about fourteen hundred which have from one to five congregations, and would mostly come under the head of city churches, because they have twenty-five hundred or more. Many of these city churches have also made very large gains in the last twenty-five years. In fact, the indications are that the gains in these churches are equal to or greater than in the forty cities above, which was 290 per cent. But the gain in the whole brotherhood is from 660,630 to 1,186,062, or 85 per cent."

As we have already stated, the country districts tend to be supplied with immigrants who, up to the present time, have shown but little interest in evangelical forms of religion, while the older American stock is going to the cities.

DIFFERENT TYPES OF CITY CHURCH ARISE

These people have carried their country churches to the metropolis and have often found it a difficult and relative uncongenial soil in which to plant their religious institutions. The decline of the church in certain of the great metropolitan centers has been of a most appalling character. During the period 1890 to 1906, the Protestant churches gained in their percentage of the population in cities except in New York and Pitts-

burgh. In New York, at the beginning of the period, they had 10.44 per cent of the population while at the close, they had 8.55 per cent. of the population. In Pittsburgh, in 1890, they had 18.04 per cent. of the population while in 1906 they had 16.90 per cent of the population. Since 1906, however, certain other cities such as Chicago tend to show a lessening of Protestant growth, and it has been stated by representatives of both the organized Sunday school forces of Chicago and the organized city mission forces that the cause of Protestantism in Chicago has not been growing in the last few years. The great growth of the Disciples has been in cities of the second class.

These facts demand from the Disciples a different interpretation of the difficulties of work in such cities as Chicago and New York than that usually given. Theological issues are either relatively unimportant or work in the opposite direction from that sketched by certain reactionary critics.

DIFFICULTIES IN CITY CHURCH WORK

What are the causes of the difficulty of Protestant work in the great cities? They are to be found in several important conditions.

In Chicago over seventy-five per cent of the

population are either foreign born or are the children of the foreign born. This gives to Roman Catholic and Lutheran groups a natural strength and to the native American churches relative weakness. It is true that English speaking evangelical churches now have large numbers of the children of these immigrants in their Sunday schools and some of them in the churches, but it is too early for this process to have worked out its final results. At the present time the tide of immigration increases the difficulties of work in the large cities.

The materialism of the city tends to break down the ideal influences. Especially is this true in the new city where men must deal so much with brick and mortar and paving blocks. When city neighborhoods grow older, they will demand again the things of the spirit, perhaps, but just now materialism is enthroned. The skyscraper towers over the church.

Vice and crime are also city influences that are unfavorable to religious development. In a city like Chicago where there are seven thousand saloons and one thousand churches, the disparity of influence is keenly felt. The Committee of Fifteen reported that the expenditure in houses of prostitution in Chicago in a single year was $5,400,000. These are but two of the many vices

which are directly opposed to the church in the great city.

The influences that lead to crime are also powerful. There has been such an increase in murder in Chicago that the reputation of it has reached round the world. The vicious influences continue their deadly work until at last the victim ends at the gallows or in the felon's cell.

The problem of the home in the city is an urgent one. The great number of divorces granted is a significant evidence of unrest in the home-life. The home is less stable than in the country, and for a number of reasons. There are the homeless rich who move from north to south with the seasons and who have so many homes that they have none at all. There are the homeless poor who, under the whip of economic necessity, move frequently with the changes in the labor market. The theater and the cheap novel unsettle the ideals of the city-dweller with regard to the permanency of the marriage bond. Whatever tends to unsettle the home, tends to make the task of religion more difficult.

Political factionalism and corruption in the city set standards of honesty that are contrary to Christian ethics. A considerable number of men become imbued with the idea that it is not "practical" to be a Christian. A community whose

leaders are low-grade politicians is a difficult place in which to build virile churches.

INDIVIDUAL SALVATION AND SOCIAL REDEMPTION

The old time country church planted in the city, preaching nothing but the gospel of individual salvation finds itself powerless in the face of all the evils that are to be found in large cities. Though the tendency is for members of evangelical churches to go to the cities, yet they have often found it hard to maintain successful churches in this environment. The great number of small struggling churches in a metropolitan city compared with the few out-standingly successful ones is an eloquent testimony to the footlessness with which Christian enterprise has been conducted in days gone by. There are four distinct types of city church which have grown up in more recent times in response to actual conditions.

The first of these is the family church. Often it is maintained by means of rented pews. Its members are families with children. Since it is difficult to rear families in the center of the city, these family churches are always on the move with the growth of the city, being pushed farther and farther out. Financially these churches are

the easiest to maintain. They prove inadequate, however, as soon as the neighborhood changes to a boarding house neighborhood. The pre-eminent activity of the family church is religious education.

The church that remains after the families move out is the boarding house church. This kind of church is not able to rent pews. It depends upon continuous and vigorous advertising, for its constitutency is more *fluid* than the family church. Its ministry is of a type to develop sensational preaching, for only the unusual sermon will attract the young man and woman away from the theater on Sunday night. In some sections this kind of church is endowed. If it is able, as the First Congregational Church of Chicago, to build up a great musical organization, it can go on with its work more successfully.

SOCIAL METHODS IN THE CHURCHES

When this boarding house church comes to be more aware of its neighborhood, it will no longer depend upon sensational preaching or a musical program to keep itself in the good graces of the people. In the same sort of environment, there has grown up the socialized church, which is the successor to the "institutional" church. The socialized church does not, like the "institutional"

church, take over bodily a set of activities that have been tried somewhere else, such as a gymnasium, but studies its neighborhood for opportunities to serve that particular neighborhood. The socialized church will never be quite the same in two communities, for two communities are never entirely alike. In the socialized church, the dominant interest is social service.

So far we have been talking of regular church organizations which either with or without endowment have been able to maintain their independent existence. There are, however, neighborhoods in the large cities which are not able to support their own religious institutions. They have neither the money nor the leadership. It is into such communities that the city missionary society goes with missions, settlements and polyglot churches.

The mission is the older idea. It does rescue work in the midst of the wreckage of a great city. Such a place as Pacific Garden Mission in Chicago represents the type. The message is of the simplest sort. There is some effort in the better rescue missions to rehabilitate the men who come forward in the meetings and get them to work.

The mission for a foreign race, such as the Chinese, is supported by a city mission society

and often goes on with a program which is many-sided, especially when managed by the larger Protestant bodies. Chicago has a work for Chinese organized on a union basis and financed by six denominational city mission societies.

In some city communities there are but few individuals of a given nationality and these are already well started toward Americanization. Here it is possible to develop a polyglot church with a single Sunday school in English for the children and several services in different languages during the day for the different racial groups. This polyglot church tends in the end to become a church that does its work entirely in English.

The social settlement sometimes operates without any specifically religious propaganda, as does Hull House, but more often it is an institution like Christopher House of Chicago where the settlement activities look toward cultivating interest in a Sunday school or other religious service on Sunday.

COOPERATION AMONG CITY CHURCHES

All of these types of city church indicate an effort on the part of people trained for the most part in country churches to adapt religion to the changed conditions of city life. No one can say

where the process of change and adaptation will end. There are certain congregations which seem to be very successful in carrying on religious work in the city. Other congregations will be compelled to study these, in order to see what elements of strength they possess which may be utilized in an evangelical program.

A marked feature of recent development in the religious life of cities is in the direction of comity and coöperation. There is need of coöperation among congregations and comity among the denominations in the field.

The students of McCormick Theological Seminary were recently set to the task of making a survey of territory around the seminary. They found members of two Presbyterian churches in one family and members of four Presbyterian churches in a single city block. Four different Presbyterian pastors go to this block to make pastoral calls. The department which has been supervising the survey has called attention to the wastefulness of this condition. In denominations with loosely jointed machinery, two congregations are sometimes found at work within two blocks of each other, each struggling to cover the field. The Roman Catholics prevent this by authority from the bishop. Evangelical

churches hope to establish reasonable parish lines by arbitration and agreement.

DENOMINATIONS WORK TOGETHER

The comity of the denominations is now preventing much friction and waste. The Cooperative Council of City Missions in Chicago is doing a type of work which in many cities is carried on by the Federation of Churches. The Cooperative Council is composed of official delegates from the city mission boards of the city. The six denominations that cooperate agree that they will not enter new territory without conference. Disagreements in territory already entered are arbitrated. New sections of the city are studied and recommendations are made for certain denominations to enter and follow up their people who have gone to these sections. The Cooperative Council has served also as a clearing house of methods and by means of its efforts standards have been established for city mission work.

So far we have dealt with religion in the city as a sociological phenomenon. The study of the city mind in religion would also prove illuminating. It is significant that certain denominations which are weak in the country are strong in the city and vice versa. This is not always to be

explained as the result of social forces. The city mind is different from the rural mind. The Christian religion in great cities will tend to show a variation that will put it more in harmony with this city mind.

It would be presumptuous to dogmatize thus early as to the kind of religion the city man wants. It is clear, however, that the religion of the individualist will meet a smaller demand in the city. The religion that moves men in the mass will be the important thing.

The city mind tends to despise obscure provincial movements of a religious character. Success and progress are two words that go far with the city man in the choice of a religion. He will not stand by a lost cause as will the man of the country, nor will be rejoice in static types of religious life.

The city mind has but little interest in denominationalism. People pass continually from one denomination to another with no better reason than that they "have friends in another church." The doctrinal statements of a denomination are largely out of date and the last stand of denominationalism is the difference in social or cultural levels supposed to inhere in certain denominations.

The religion of the city man of the future will have in it great enthusiasms, deep loyalties to

causes that are modern, and it will have a new ethics consistent with city life. Out of the storm and stress of the city life may come a belief in a God who struggles with us and whose battles are real battles.

It is premature for the enemy to triumph over the evident weakness of the city church of today or for the saint to deplore its defeat. The modern city cannot live without religion. In the teeming life of metropolitan centers will arise a fresh interpretation of Christianity which will seize New York and Chicago with the power that Christianity once had in the imperial city of the Roman empire.

ORVIS F. JORDAN.

THE CHURCH AND HER ALLIES

THE main function of the church is to inspire. Her message is great and vital. Her ideal is the brotherhood of man linked up to a faith in the Fatherhood of God. By preaching and by prayer and by the rituals and symbols of devotion she is ever calling the minds of men away from secular and material ends to spiritual satisfactions. She holds the mirror up to nature. This, her fundamental task, is age long and world wide. The church cannot leave the word of God to serve tables.

But tables must be served. Shall it be mediately or immediately, by her own or through allied organizations and agencies? Through the latter unquestionably.

The church speaks for the ages. Her voice reflects the will of the Eternal. How aloof the teachings of the Master seem from all the social and political problems of his time and yet how fateful have these very teachings been to the evil practices of men.

Some are lamenting the fact that almost all social, educational, and charitable matters have been taken over by other agencies. They claim that by reason of this the church has lost prestige. But is it true?

In this day of wide ranging movements for social betterment the church finds itself insufficiently organized for service along special lines. In the matter of charity for instance, the church may and will to some extent always give alms. Once she was the almoner to the world. But now charity is a science. Applicants are investigated, the ignorant and inefficient are advised and strengthened in purpose, employment is found, infant children are cared for while mothers go out to work, the sanitation of the house is looked after, the children's teeth and throats are examined, and many other things are done, which only specialized agencies can do. The church can and does inspire men to do these things, but she cannot herself do them.

Once the church was the fostering mother of education. Through a millennium of time she rendered invaluable service to mankind by keeping the flame of learning alive. Schools and universities were of her founding and ordering. The church still has her hand upon education in no small way. But the age of science has come. Specialization has supplanted the old systems. Schools have been largely secularized, and those that are now under direct control of the church look not to the church for their standards but to modern educational leadership.

The church indeed always will have its very important part to play, in the moral and social ideals of education. This is her work and well is she performing it today. No respectable seat of learning can be found which has not been shot through with the passion for human uplift and consecrated social service. But to control education is no longer possible or desirable.

THE CHURCH THE SOURCE OF POWER

The church supplies or at least supports the motives back of all social service. Many of the most efficient agencies come directly from religious initiative and are supported by religious people. The money of the church very largely fills their treasuries. Were the church to cease to exist, or were it possible for her to withdraw her influence from them, they would wither and die. They are all upheld by a deep religious idealism.

The church stands for temperance but is not a temperance society. The church stands for charity but is not a charity organization. The church incarnates the spirit of the Good Samaritan, but her house of worship is neither a hospital nor a dispensary. The church stands for justice between labor and capital, for business righteousness, for political purity, but she cannot label

herself a Reform Party. The church stands for democracy but she cannot become a Socialist Club. The church is above party, and must avoid entangling alliances. However her voice is not silent. She is to cry aloud and spare not, as did the Hebrew prophets. Those who belong to the church are found active along the far flung battle line of progress waging a good warfare, but they must not take the Ark of the Covenant out into the battle.

Our Lord used various symbols to set forth the method by which Christianity was to influence life. One of these was leaven. Christianity is a social ferment. It works from within. Its action is silent and unseen. Its effects only are visible. Where the gospel goes there is agitation, upheaval, social service, the struggle for justice. The church is back of, and absolutely essential to, the power of the Social Movement. But its ministries must continue to be mainly to the inner life. Social workers sometimes foolishly desert the church, but they find out in time that they need the church and usually return. The church needs the social worker, and should not envy his or her devotion to a particular cause just a little removed from direct church activities.

So in this modern world, we find life complex

and diversified. More and more the church must revert to her original function of bearing testimony to the truth, "as it is in Jesus." Great ecclesiastical establishments are becoming useless. Like Noah's ark they float but they reach no port. It is a marked sign of the times that men are becoming less and less slaves to party or sect. In the political life of the nation we have witnessed within the past few years a very remarkable independency. Henceforth leaders must write in their platforms what the people want, and give every assurance that they mean to carry it out if they wish to get the support even of their own party. The people are disposed to hold them to a strict accountability. The worship of party, and party symbols is passing away. Men no longer worship and serve the creature more than the creator. Organization is a means not an end. When it ceases to function serviceably it is allowed to die. This fact, obvious enough in business, in politics, in moral reforms, and only somewhat less so in education, is bound to be more and more true of the church. Instead then of the church being shorn of power by this inevitable law of progress, she will come into augmented power and dignity. Her duty will be simple and plain. Her ministers will be prophets. Her pastors will be true

shepherds, and not shepherd dogs barking at the heels of people in response to every alarm.

The social allies of the church are not rivals to be envied but offspring to be loved and cherished. The service which men and women render through them is just as religious as though it were done at the very altar itself.

THE CALL OF THE KINGDOM

It is claimed that the fine red-blooded young men are today attracted to other lines of Christian service and away from the ministry. Never fear. They are all God's ministers, doing his will on land and sea, in hospitals and camps, in city slums, and lonely deserts. If the ranks of the ministry are thinned for the time being it is not due to the fact that other lines are calling, or that the ministry is poorly paid. Social workers are paid less, educators are paid less, missionaries are paid less, but these all find a joy in their service. They are buoyant and happy, and this is part of their reward. Life has a sheen and a glory that more than compensates for all their sacrifices. When the ministry of the Word is seen to be what it originally was, and what it is again coming to be, good men will find it as water finds its level. The trouble with young men of the right qualities selecting the Ministry

as a calling has been that it is thought of as one among several professions which may be chosen; and in addition to that, it has not been very clear just what it is that one is to do when he presents himself for work. He is confronted with so many and such different kinds of duties that he is bewildered. He must have a hand in all kinds of organizations, run on all sorts of errands, keep the people in a good humor with himself, and preach to their delight from Sunday to Sunday. It all seems to the well bred, high visioned young man as a vague and risky proposition. With uncertain duties and still more uncertain tenure, he often turns away.

Let the church make way for men who are not choosing a profession but who are hearkening to the voice and impulsion of duty. Let these men be what the Master said they were to be, "fishers of men." Give them freedom from conventional and credal restraints, that their passion for service be not bound, and uphold them as they set forth the great ideals of the Kingdom. Then will there be no lack of men for the preaching of the Word, for it will be a joyous service.

Believing then that the church should not be too closely linked up with the temporary and changing forms of effort, but should stand back of them to discern the signs of the times and feed

the souls of men with the bread of life, we welcome the great organized and diversified forces that make for moral progress as essential and God given.

The roster of the social allies of the church is long and only the more conspicuous can be mentioned. Perhaps the outstanding one among them all is the organized opposition to the liquor traffic. The fight in the United States has been waged for a long time. Many movements have taken shape on the side of temperance, such as the Woman's Christian Temperance Union, the Anti-Saloon League, the Prohibition Party, and so on. They are beginning to see of the travail of their soul. A tidal wave of prohibition is now sweeping the country. It is a war against the gates of hell, and these shall not prevail. It abates nothing from the glory of the church that special organized effort, supported by industrial and commercial interests, have seemed to bring victory.

Our gospel has taken on another form of expression in social settlement work. Then there are the Salvation Army, the Volunteers of America, and other agencies in human uplift. The Humane Society doing away with cruelty to children and dumb animals must by no means be omitted. Legislation has come to the rescue,

especially in the matter of child labor laws. We now have Bureaus of Charity replacing the haphazard methods of old time church almsgiving by careful scientific investigation. We have boys' and girls' clubs doing a commendable work. The Young Men's Christian Association, its kindred agency the Young Women's Christian Association, have done marvelous things for moral uplift and have taught the church new and better methods of approach to the hearts of people. The modern sanitation propaganda is most valuable and receives the coöperation of Christian people very widely. The Anti-tuberculosis Society is especially deserving of mention. It may be said that many of these things are not of church origin, but of scientific and secular impulse. What matters it? It all belongs to the splendid idealism of that gospel which prophesied the coming of a new heavens and a new earth wherein dwelleth righteousness. It is all done in obedience to the great command "Thou shalt love thy neighbor as thyself." The State itself by force of religious sentiment has been moved to do Christian things.

It is not here meant that the church shall be too far removed from the practical agencies of life. Very close up to them indeed ought she to be always. There are no hard and fast lines

to be drawn. Her eyes should ever be open to human needs, her heart warm to help the distressed. Her main service, however, is to create and keep alive in the souls of men those great ideals for humanity which are implicit in the teachings of the Master.

ALLAN B. PHILPUTT.

SOCIAL SOLICITUDE AND POLITICAL REFORM

WHEN Jesus, answering a criticism, said: "The Sabbath was made for man, not man for the Sabbath," he stated a principle of such commanding importance and far reaching significance that the world has only begun to grasp it. People have always been interested in things, in institutions; but only recently have they begun to be seriously interested in each other outside the range of certain group relations. A new conviction has laid hold upon us as to the intrinsic value of man, and we are beginning to realize that the end of all our activities is man's development. Moreover we have become profoundly conscious of the fact that no man liveth to himself. He lives in relation to others; he has vital connections. As Dr. Peabody puts it: "A separate individual is an abstraction not known to experience."

ORIGIN OF THE MOVEMENT

The new social movement, while it had its inspiration and beginnings earlier, in the work

of such men as Maurice and Kingsley, Ruskin and Carlyle, Lamennaius and Mazzini and Tolstoi, began to take form and receive expression during the last quarter of the nineteenth century. The new science of sociology came into prominence, social settlements and institutional churches became increasingly numerous, and there was an evident missionary awakening. Among the pioneers in America who deserve mention were such men as Washington Gladden, Josiah Strong and Richard T. Ely, who, as Rauschenbusch says, "had matured their thought when the rest of us were young men, and had a spirit in them which kindled and compelled us." During this period a steady stream of literature in periodical and book form began to issue from the presses of both Europe and America. Among the books which appeared and were widely read may be mentioned those of Darwin, Huxley and Spencer. Kidd's "Social Evolution" was published in 1894, Henry George's "Progress and Poverty" and Giddings' "Principles of Sociology" were published in 1896, Webb's "Industrial Democracy" in 1897, and Molloch's "Aristocracy and Evolution" in 1898. The leading universities began to offer courses in sociology, and various independent societies,

such as the London and the American Sociological Societies, were organized.

ORGANIZATION AND LITERATURE

The American Institute of Social Service was organized in 1898 with the late Josiah Strong as its president. Its purposes were set forth as follows: "To gather from all possible sources, facts of every kind which bear on social and industrial betterment; second, to interpret these facts by ascertaining their causes and effects thus gaining their real significance; and third, to disseminate the resulting knowledge for the education of public opinion." Very early in the twentieth century there appeared such works as "The Social Control," by Ross; "The Social Problem," by Hobson; "The Scope of Sociology," by Small; "The Theory of Prosperity," by Patton, and "Principles of Western Civilization," by Kidd. A little later Prof. James' "Pragmatism" was published, and there followed very shortly such works as Schuller's "Studies in Humanism" and McDougal's "Introduction to Social Psychology." In 1904 Peabody's well known book, "Jesus Christ and the Social Question," appeared, and a little later Rauschenbusch's books, "Christianity and the Social Crisis" and "Christianizing the Social Order" were

published. These obtained at once a wide reading, and were almost epoch making in their influence, especially upon American churches.

THE CHURCHES HAVE BEEN ACTIVE

It has seemed to some that the churches have been slow to respond to the new appeal, but the record discloses the fact that, while the churches as a whole have been slow to adjust themselves to the tasks presented by the new awakening, its leaders have been alert and progress has been notable. As early as 1887 the Protestant Episcopal Church formed an "Association for the Advancement of the Interests of Labor." "The Brotherhood of the Kingdom," whose early members were Baptists, was formed in 1893. The Presbyterian Church won a pre-eminence "which all may envy, but which none will grudge" when it established its "Department of Church and Labor" in 1903. The Methodist Episcopal Church, after being memorialized in every General Conference since 1892, honored itself when, in 1908, the committee on The State of the Church presented "a brave and outspoken report, culminating in a kind of Bill of Rights for Labor, and ending in a splendid summons to all the militant forces of this great church to do their part in the pressing duty of the hour." Other

bodies, like the Congregationalists, Disciples of Christ, Unitarians and Universalists, because of their form of organization, having no central bodies through which to speak, have been slower to issue statements defining their positions, but their leaders have not been indifferent to the problems presented.

The Federal Council of the Churches of Christ in America was organized in Philadelphia in 1908. In its initial meeting no session created so profound an interest as that devoted to "Social Service," and a pronouncement was adopted with striking unanimity and enthusiasm which reiterated, with slight changes for all the churches represented, the "Bill of Rights" previously adopted by the Methodist Conference.

CHURCH LEADERS ALERT

Since that time the subject of social service has received attention in nearly all the great denominational gatherings. Commissions have been created by many of the leading religious denominational bodies in this country and in England, and in many instances programs of activity have been adopted that give evidence of a new awakening. If the masses of Christian people are still indifferent or lethargic the leaders, at least, are alert and are untiring in

their efforts to awaken the churches to the full consciousness of the implications of the social gospel, and arouse them to enter open doors of opportunity for the service of humanity. Congresses and conferences are being held at strategic centers to study the problems of city and country life, and ministers as well as men in other professions and in business are being brought face to face with their social tasks as never before.

Manifestly it would be impossible to catalogue all that has been achieved in the past two decades as the result of the social awakening. I shall attempt only to mention a few reforms that have been at least begun in the several fields where the activity has been the greatest.

THE NEW INDUSTRIAL PHILOSOPHY

In the field of industry, where the struggle has been long and bitter, notable advance has been made. As indicating the spirit of the movement I quote from the New International Year Book, 1915, the following statement: "Since 1900 there has come into common use the term Social Economics to distinguish a new point of view for the study of economic problems. This point of view lays special stress on the humanitarian aspects of industry. It holds with Ruskin that

'There is no wealth but life.' It consequently lays stress upon the more just distribution of wealth, upon the dangers of industrial occupations to health, life and limb, and upon the social importance of raising wages and elevating the standards of living and of unskilled labor. It consequently contrasts sharply in many respects with the traditional viewpoints of economists and business men which assumed that the end of economic effort was to increase the volume of production, especially the volume of export. The new viewpoint largely rejects therefore the *laissez faire* doctrine and relies on investigation of conditions and their causes, education and legislation as means of raising the life values of the industrial population."

INDUSTRIAL REFORMS

Prompted by this spirit every phase of the labor problem has been studied with patience and painstaking care. The question of wages has been examined, not alone from the standpoint of what industry is able to pay but from the standpoint of the laborer's economic and social needs. The question as to how many hours out of each twenty-four a man may be required to work at any given task, with advantage to his employer and a due regard for his own intellectual and

moral, as well as physical well being has been raised, not by partisans alone, but by men interested in humanity itself. Investigation has shown that men and women in factories and shops have, in the past, been subjected to injury or disease or both with little regard for consequences. This situation has been greatly changed. Safety devices have been applied to machinery, adequate light and ventilation have been provided for places where men and women are compelled to spend the long working hours of the day or night. Adequate compensation for injured workmen is being provided by many industries. "There is," says a writer in a recent magazine, "a new industrial philosophy abroad, which breaks with the idea that a death-toll is a necessary part of every human achievement. Nothing is so valuable, economically, as the man. To injure or to kill him is to destroy the one essential element in the scheme of world-wide civilization and prosperity."

WOMEN AND CHILDREN IN INDUSTRY

The agitation against employment of children of tender years, especially when they are required to work under unwholesome conditions, has been very pronounced in recent years and has resulted in the enactment of many legal

restraints. An age limit has been fixed at which children may be employed, and, in some instances, where the work is regarded as inimical to health or morals, the law prohibits the employment of children of any age. Utah forbids the employment of children under the age of fourteen in or about places where tobacco is sold or in any pool room. Wyoming forbids the employment of children under eighteen years in breweries, saloons or concert halls; or under fourteen as messengers to such places. Pennsylvania provides that eight hours out of every fifty-one working hours per week for children of ages from fourteen to sixteen must be devoted to vocational training wherever facilities exist. An appropriation of $1,000,000 was made to provide suitable schools. In most of the states where laws have been enacted at all, the number of hours per day and per week in which children may be compelled to work has been prescribed. Compulsory school attendance laws have been enacted and everywhere there is evidence of a determined purpose to safeguard and develop the lives of children. For several years the passage of a national child labor law, to regulate interstate and foreign commerce has been agitated. Various bills have been presented and, while nothing definite has been accomplished as

yet, the matter is sure to receive further attention in the near future as the cause is worthy and interest in it is widespread and determined.

In keeping with this program of reform the problems connected with women in industry have received careful consideration. Inquiry has been made as to its effects, not alone upon the women who work but upon the home, upon posterity, upon morals and upon industry itself. Thirty-two states and the District of Columbia now limit the working week of females to sixty hours or less; two have a sixty-three hour week; five have a ten-hour day with no restriction for the hours per week. The ten-hour day is rapidly being reduced.

REFORMS IN CIVIC AND POLITICAL LIFE

When we turn to the more general field of civic and political life we witness the same spirit of progress. Everywhere there is evidence of social solicitude. In the cities attention is given to sanitation and health as well as to education and morals. Congested districts are being investigated and relieved; unsanitary tenements are being condemned and destroyed; provision is being made for parks and play grounds where the people of all classes and all ages may find rest and recuperation under trained supervision.

Pure food laws have been enacted and are being enforced. The milk and water supplies are carefully guarded and thus every effort is being made to conserve the health and life of people.

DEALING WITH DELINQUENTS

In the care of the poor, the unfortunate and the delinquent scientific methods have been applied with happy results. Charity organizations under trained leadership are at work in all the larger cities and in an increasing number of smaller cities, investigating conditions, finding employment for the unemployed, rehabilitating families that have been broken up by poverty or other causes, and generally ministering to the relief of the needy. Literally the hand of death has been stayed and epidemics and contagions that hitherto have exacted their annual toll of thousands of lives are gradually being brought under control and in some instances overcome.

A complete change of sentiment has taken place regarding the treatment and care of the so-called criminal classes. A regime very much more humane than was formerly in operation has been introduced into city and state penal institutions. Parole laws are in effect in many states and the honor system has been tried with satis-

factory results over a wide territory. The city of Cleveland has demonstrated what may be done in handling a city's delinquents with a view to restoring them to society and reëstablishing them in their own self-respect. Instead of the old, dingy, often unsanitary, jail where men were crowded together to learn vice from each other and to plot against society, there is now the open country side with its out-of-door work and that degree of freedom which is intended to awaken the nobler sentiments of men who, for one reason or another, have fallen under the ban of the law.

In 1899 Illinois established a children's court. The experiment proved so satisfactory that similar courts have been established in many states. The advocates of such a plan of dealing with juvenile delinquents contend that the "condition of the child must be considered rather than the majesty of the law." They are more interested in seeking out and remedying conditions than in conducting technical trials.

PROGRESS OF PROHIBITION

The war that has been waged against the manufacture and sale of intoxicating beverages has been long and relentless. There have been

times when those leading in this reform have felt discouraged, when victory seemed remote if, indeed, it could ever be achieved. But in recent years the tide has turned and phenomenal progress has been made in every part of the civilized world. War measures have been adopted in the warring countries of Europe which have operated to greatly reduce the use of intoxicants in those countries. Prohibition has been made effective over ever widening areas in the United States until previous to the election in 1916 nineteen states had driven the open saloon from their borders and vast areas of other states had become "dry." As the result of the last national election the laws relating to the liquor traffic in many of the prohibition states were strengthened and their scope widened. Four additional states entered the "dry" column and two, besides these, elected governors and legislatures pledged to enact state wide prohibition. Since the election several of the states have had the matter under consideration. The legislature of Indiana passed a state wide prohibition act and the legislature of Texas came within two votes of passing a similar act. Besides this a decision of the Supreme Court of the United States has been announced upholding the Webb-Kenyon law which prohibits the shipment of liquor into dry territory. This decision

is everywhere recognized as the most sweeping victory the cause of prohibition has ever won.

THE FIGHT CONTINUES

Under the inspiration of these recent victories the fight to make the United States a saloonless nation by 1920 continues with unabated vigor, and new victories are announced with increasing frequency. Various measures were before the last congress and laws were passed prohibiting the manufacture and sale of liquor in the District of Columbia, extending prohibition to Alaska and Hawaii and prohibiting the use of the mails for circulating liquor advertising in dry territory. Resolutions were submitted both in the House and in the Senate providing for the submission of a prohibition amendment to the Federal Constitution but while reported favorably they were not acted upon. The Anti-Saloon League in charge of the campaign proposes to press the matter of submission partly as a war measure in the present extra session of congress and there is hope that it will be acted upon favorably, but if it is not plans have already been made for continuing the fight until the victory is won. The willingness of the President to prohibit the manufacture of distilled liquors as a war measure, for the conservation of grain, is a notable

step toward national prohibition. The world is aroused upon the subject as never before and the temperance forces everywhere are organized to push their campaign to victory in every civilized country.

THE SOCIAL EVIL

Following closely in the wake of the prohibition movement another reform is enlisting the forces of righteousness. In the United States and in Europe a persistent and effective attack has been made upon the social evil in all its forms. The vigor of this reform is shown by the variety of its manifestations. Numerous investigations into the nature and extent of this evil have been made during recent years by civic commissions and other organizations, as well as by individuals. These investigations have shown the appalling extent of the evil and the utter inefficiency of the old method of dealing with it.

Providing segregated vice districts with police protection and medical supervision is no longer regarded, in informed circles, as a method worthy of recognition, and cities generally are discarding it. Chicago, Cleveland, Minneapolis, Kansas City, Des Moines, Savannah, Baltimore, Los Angeles and Portland are known to have abolished their red-light districts, and a fight is

being waged against them with varying degrees of success in many other cities. It is reported that at the end of 1915 New Orleans and San Francisco were the only large cities in the United States where publicly acknowledged red-light districts were maintained, and it is known that in the latter of these cities a successful campaign against the continuance of the district has been in progress for some time. The Supreme Court of the State of Texas announced a decision early in 1916 to the effect that no chartered city in the state could legally prescribe or maintain a segregated vice district. Everywhere the experiment has been tried the verdict of those informed as to its results has been that the method of suppression is much more effective than the method of regulation.

LAWS AGAINST WHITE SLAVERY

In recent years the federal government has placed upon the statute books laws designed to abate the traffic in innocent young girls, which had grown to considerable proportions, and recently the Supreme Court of the United States rendered a decision with reference to the White Slave act which settles a question as to its scope. It makes those who transport women from one state to another with a view to immoral relations

subject to the penalties which the law imposes. The reform has only begun, and, while considerable literature has been published, it is difficult to obtain exact data with reference to results achieved. It is evident, however, that the new spirit will neither sanction nor tolerate any trifling with this monster evil, the blighting and destroying effects of which have come to be so generally known.

THE PROMISE OF PEACE

The movement for universal peace, while it has received temporary checks because of the present European war, nevertheless gains strength and becomes more insistent. The war itself, terrible and disheartening as it is, promises to be the means of hastening the day when men shall beat their swords into plowshares and their spears into pruning hooks. It is becoming increasingly evident that the present world conflict is a war to end war. Many men and women of prominence, officially and morally, including the President of the United States, an ex-president and an ex-secretary of state are open and avowed advocates of policies looking toward permanent peace among the nations. The slaughter of human beings in masses in the interest of alleged national rights, selfishly conceived, will not always be tolerated.

There is a saner, better way for nations as well as individuals to settle their differences, and surely, though perhaps slowly, we shall learn that way and follow it.

CONFLICTING EMOTIONS

When one thoughtfully reviews the situation as it presents itself today he is likely to be swept by two conflicting emotions. One is the emotion of despair. The surveys that have been made and the work that has been undertaken serve to reveal the herculean proportions of the task before us. Instinctively one asks: Is it possible to enable men to realize their kinship? Will people ever become so adjusted to each other that peace and good will shall be the lot of all? Will the Kingdom of God ever be established on the earth? At times the tendency to pessimism is very great. But this emotion is met by another,—the emotion of hope and confident courage. Something has been done and much more is certain to be done. Progress may be ever so slow, still there is progress. In business, in industry, in civic and political life generally there is a recognition of the intrinsic dignity and worth of man such as has never before been felt. Just at present the European war is shaking the foundations of the old civilization, and is exacting

a horrifying toll of human life. But it is always darkest just before the dawn. Under the very shadow of the cross, which to the disciples meant the defeat of all their hopes, Jesus talked about the time when the Son of man should come in the glory of his Father, and with the holy angels. And he added: "There are some here of those that stand by who shall in no wise taste of death until they see the kingdom of God come with power." There is reason to belive that the world is now in the birth throes of a new and better day. With Robert E. Speer we may say "Christ is moving out over the earth with ever enlarging agencies, with ever increasing success, with open and undiscouraged purpose to win the world." And with Longfellow we may sing,

"And Him evermore I behold,
Walking in the midst of the world,
Through the cornfields waving gold,
In hamlet, in wood and wold.
By the shores of the beautiful sea
He toucheth the sightless eyes,
Before Him the demons flee,
To the dead He sayeth, 'Arise!'
To the living, 'Follow Me!'
And that voice still soundeth on,
From the centuries that are gone,
To the centuries that shall be."

PERRY J. RICE.

EVANGELICAL IMPLICATIONS OF THE SOCIAL TASK OF THE CHURCH

SOCIAL Service is, in part, a new name for an old thing—practical philanthropy. But it is more than that: it is philanthropy become thoroughly self-conscious, organized and on the way to becoming scientific. It represents a new emphasis on the social, other-regarding virtues, a new interpretation of the ethical ideal in terms of our fellow man rather than ourselves; so that while "self-realization" may still be spoken of as the highest good, it is pointed out that the self is *itself* a social construct whose very being depends upon its relation to other selves and whose well-being depends upon its *right* relation to them. Social Service is new also in its comprehensiveness. The old philanthropy was largely restricted to "works of charity," which again had to do more with the treatment of symptoms than organic conditions: the new ideal would widen the scope of the word charity until it covered all disinterested efforts to better any sort of human condition, and at the same time seek to remove causes rather than alleviate effects. Social Serv-

ice, again, is to be distinguished by its thoroughgoing democracy. It has robbed charity of its caste and condescension. It has stripped My Lady Bountiful of her silks and satins and bidden her live among the poor in social settlements. It has robbed My Lord Benevolent of his "grand air" and told him to be just in his business and clean in his political affiliations. Its ideals, in a word, are humanitarian just like those of the old philanthropy; but its methods are those of the ballot-box, the mass-meeting, the scientific investigation, the public playground, the Juvenile Court, the Civic Improvement League, etc.

To illustrate in a concrete way the sweep of this new idea—or new interpretation of an old idea—let me give you a list of subjects taken from the programme of a recent meeting of the Social Service League of one of our states—"Orphanage and Dependent Children," "Reformation and Juvenile Courts," "Illiteracy," "Child Labor and Factory Conditions," "Prisons," "Feeble-Minded and Eugenics," "Legal Reforms and Criminal Procedure," the "Liquor Problem," "Negro Problem," "Problem of Health," "Improvement of Rural Life." Contrast these with your charity meetings of a few decades ago, and you will at once see the long road we have trav-

elled from the old Christmas-basket, soup-ticket type of charity.

RELIGIOUS SIGNIFICANCE OF SOCIAL SERVICE

Taken in the sense just indicated Social Service is a purely humanitarian programme and carries no specifically religious implications. But there is a form of this ideal which rests on religious presuppositions and receives at once its inspiration and its guidance from the religious principle. I refer to Christian Social Service, and it is of this, I would write particularly here, with special reference to its more distinctly evangelical implications.

He must be blind indeed to the signs of the times who does not see that "Social Service" has come into Christianity to stay. This is an age of fads in religion and the number of new "movements" heralded as panaceas for the world-old problem of unregenerate hearts, are as legion as the devils they would cast out. But Social Service is not a fad. It is the coming to full self-consciousness of an ideal which has always been more or less active in Christianity—the ideal, namely, of the kingdom of God on earth, being simply THAT raised to its highest power, and made to function with the greatest possible efficiency. There are, indeed, those who look askance on it,

as tho' it were something "tacked on to" the old-time religion—something which Christianity could conceivably do without. But that is wholly to mistake its significance. People used to think the same about "missions." They said—and one still occasionally hears their belated voices: "We don't believe in missions"; as tho' Christianity were not a worldwide mission, and one could be a Christian at all without having the missionary spirit! So with "Social Service." It is just the missionary spirit carried out to its fullest conclusions, its ultimate implications. It is the endeavor on the part of the church to permeate every relationship of life with the principle of the cross. It is Christ in the church under twentieth century conditions, saying to every eager questioner, as He did to John the Baptist: "Go, and tell John, the things which ye hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have good tidings preached to them."

SALVATION—A SOCIAL CONCEPT

The same conclusion is forced upon us when we consider the real nature of salvation. There can be no doubt that until quite recently salvation has been thought of in too individualistic a

fashion. To get one's own selfish, narrow soul to heaven after death was the chief end of man. Faith was the act whereby one was enabled to "Read his title clear to mansions in the sky," conceived after the pattern of a brown-stone front in a very exclusive neighborhood.

The religious life of the old evangelical type, was a sort of Little Jack Horner business:—

> Little Jack Horner sat in his corner
> Eating his *Christian* pie;
> He put in his thumb and pulled out a plum
> And says, "WHAT A GOOD BOY AM I!"

Good works, of course, were expected, but they were of the negatively righteous, rather than positively benevolent kind, and never quite purged themselves from the taint of *self*-righteousness and *self*-security. Hunt through the average hymn-book, and you will find on a conservative estimate that 98 per cent. of the hymns strike this individualistic note and betray hardly any consciousness of the social meaning of the gospel.* The same is true of the preaching of the

* "The AVERAGE hymn-books!" But as a sign of the coming dawn, the Surrey Associates, Incorporated, have published "One Hundred Hymns of Brotherhood and Social Aspiration" (1914), a large number of which are contained in the new "Hymn and Tune Book," published by the American Unitarian Association, while the new Disciples' hymnal, "Hymns of the United Church" (Christian Century Press) under the general heading of "The Kingdom of God" contains nearly a hundred hymns of the same social import.

past and much of it even yet. But we are to-day witnessing a wonderful change in the best thought of the church concerning the meaning of salvation, which is now being interpreted more or less in social rather than individualistic terms; and just as Martin Luther rediscovered the doctrine of justification by faith, so, the church of to-day is rediscovering the practical, social and humanitarian implications of salvation as Jesus Himself conceived it.

Now, this Christian type of Social Service has certain features which distinguish it from the secular, non-religious (I do not say anti-religious) type of which we spoke at the beginning. These may be examined under the three heads of (1) Aim or Ideal, (2) Inspiration and (3) Method.

ITS SPIRITUAL IDEAL

Both the Christian and the secular types of Social Service agree in making human relationships in this world the objective of their operations and in working for a social order from which all unnecessary pain shall be eliminated and in which such socially destructive forces as injustice, selfishness, cruelty, etc., shall be reduced to a minimum. But there is this fundamental difference between the two, namely, that

while the former (secular humanitarianism) regards this ideal society as an end in itself, the latter (Christian humanitarianism) sees in it only the means to another and far more satisfying end—the redemption of humanity in that eternal, spiritual kingdom for whose coming Jesus taught us to pray.

It is quite conceivable that we might have the ideally perfect human society, merely as a political and economic institution, and yet be no nearer the kingdom of God than we are now. Even if moral and aesthetic ideals were taken care of, even if the brute in man were to be all but eliminated, the really spiritual and religious values of life—the experiences of redemption and communion with God—might yet be no more secure than they are to-day, might conceivably be far less secure in proportion as this earthly life was made more self-contained and satisfying. Man is indeed a creature of his environment; but no conceivable amount of improved environment can ever make a spiritual out of a natural man, a Parousia out of a Utopia, the kingdom of heaven out of any secular reorganization of society. It might help to do so, but it cannot accomplish that miracle by itself. Shorter hours of work may give the working man more time to devote to the concerns of his soul—to attend church, read his

Bible, etc.; but they are just as likely to give him more time to loaf on the street corners and attend Sunday baseball games. Larger wages may make men more self-respecting and allow them to surround themselves with more of the amenities of life, but they are just as likely, if left to themselves, to make them value their pay-envelopes more than the gift of God. Indeed the lessening of the pain and risks of life is more liable to make men cowards and moral invertebrates than, of itself, to forward any real cultural or spiritual interest.

We hear a good deal nowadays about the kinship of Christianity to Socialism; and there can be no doubt that there is much in common between the two. But there is this radical distinction to be kept in mind, that the ordinary political socialism stands for a materialistic and, therefore, ultimately selfish ideal, whereas Christianity stands for a spiritual and, therefore, unselfish ideal. However the socialist may declaim about the time when all men will have leisure to cultivate their aesthetic nature, read books, attend concerts, visit picture galleries and the like, what he is really thinking about, is the making the most of this life for himself and his class—the institution of a sort of comminuted heaven "of cakes and ale" in which the under will at last be the

upper-dog. Such an ideal, Christianity can by no means accept. It would prefer the present social anarchy with all its suffering and destitution, but where, at least, dissatisfaction with things as they are, leads men now and then to "lift up their eyes to the hills whence cometh their aid." But it is not shut up to that alternative. It is perfectly free to work for the same sort of political and economic reformation as the socialist, *provided* the improved environment be recognized as valuable only in so far as it enables men the better to live the life of the soul. It may be true that there can be no kingdom of heaven or earth without something like the Socialist State or Co-operative Commonwealth; but there can be Socialist States and Co-operative Commonwealths world without end, and no kingdom of heaven!

INSPIRED BY FAITH AND LOVE

So much, then, for the ideal of Christian Social Service. Let us now compare the inner impulse or driving-force of the two.

For the Christian the sole, sufficient motive of all social endeavor is the love of God and man mediated thro' a life redeemed by faith in the Son of God. For the mere humanitarian or social reformer the motive may be any one of half-a-

dozen—genuine philanthropy, scientific enthusiasm, indignation at social injustice ("the sociological rage," of George Bernard Shaw), the sense of the economic fitness of things, Simon Pure sentimentalism, the desire to keep step with the spirit of the age, etc. Nor do we desire to discount any of these motives or to belittle the lives of self-sacrifice to which they have often led. But for the Christian social worker they must all be subordinated to the driving-force of the love of God which, reflected on him from the cross of Christ, he would reflect back on the world. For him the drunkard in the gutter, the child in the sweat-shop, the victim of tuberculosis, are not mere sociological units, but sons of the All-Father and potential members of the great household of love. To release them from pain and injustice is not his final motive, but to save their souls—the inner lives—for the highest use and efficiency in the spiritual commonwealth. He is not merely a sociologist, but the lover of the God in man, not merely a scientific reformer, but a missionary of the grace of God. It is not, therefore, a new gospel he preaches; it is the old gospel in a new form. Between the missionary and the social-worker there is no ultimate distinction; both are lovers of men, both preach the same gospel of God's grace, both are working for the

same end in the spiritual reconstruction of society in the kingdom of God.

There is also another, subordinate motive which we ought perhaps to mention—the conviction, namely, that the church is on trial before the social conscience of the age and that it must justify itself, or else be convicted of inadequacy and failure. That very charge has been made over and over again against it. And not without reason for to its shame be it said, the church has far too often stood passively by and seen the new way of the cross blazed by pioneers who did not call themselves by the name of the Lord. The spirit of the Master at work outside the churches is a challenge to their courage and loyalty. The eyes of the world are upon them; will they take their rightful place of leadership in the new crusade?

SOCIAL ACTIVITY OF REGENERATED INDIVIDUALS

We come now to the question of method. Here, again, we find a distinction between the Christian and non-Christian types. The machinery of the latter is purely secular—ballot-boxes, laws, institutions, police regulations, political and economic reforms, and the like. The machinery of the former is ultimately religious, even divine—namely, the regeneration of individual

souls, which, thus regenerated, shall thro' the secular machinery just mentioned (and it abates no jot of its loyalty to these as secondary instruments)—ultimately regenerate society. Christianity begins with the individual; there are no conversions of society apart from the conversions of the individuals who compose it. The great enemy of all social well-being is selfishness—whether it be manifested in the husband who spends his nights at the club, the mill-owner who uses the souls and bodies of little children as grist for his money-mill or the mill-worker who loafs on his job—and no amount of institutional or political reform can reduce that world-old evil. Given a perfect social organization to-morrow, it would be no more stable than the selfish hearts of the men and women who composed it, and would last only so long as it served the material interests of the majority. A recent socialist writer, Miss Scudder, in the *Hibbert Journal,* has pointed out that the socialist ideal is realizable only as men are educated into the altruistic virtues and trained to act in accordance with them as instinctively as they now act on the ordinary selfish cues. Does she realize what a plea she is making for Christianity as the real savior of society? For that is just what Christianity does: it saves men from selfishness and self-will and is thus fulfilling

the very condition which Miss Scudder desiderates. We must beware of making a fetish out of sociology and political economy and attributing a sort of divinity to their so-called laws. It is to the human soul and not blind economic forces that we must look for the regeneration of society. *And Christianity looks after the soul!*

The same is true when we pass from society at large to the individual cases we are called upon as social workers from time to time to treat. Mere institutional machinery, mere change in environment, mere ethical training and exhortation is not enough to reorganize the life of such girls, for example, as are constantly being brought before the Juvenile Courts of our cities; for these are not, as a rule, cases of single missteps, but of constitutional depravity, complicated frequently by mental deficiency, and the lack of any inner moral sense. In such cases the religious, nay, the Christian appeal is the surest foundation of lasting reform. Only the spiritual experience we call conversion can produce such a change of these lives at their centre, that they shall be able to reorganize themselves in accordance with the laws of God and man. This does not mean that we ought not to be scientific in our social work, for the spirit of God is not irrational and wasteful; but it does mean that all our science must be sub-

ordinated to the "power of God unto salvation to everyone that believeth."

Readers of Harold Begbie's great book, "Twice Born Men,"—sub-titled, "A Footnote to Prof. James' Varieties of Religious Experience," but concerning which James said that *his* book was rather the footnote to Begbie's—will remember that in the preface he expresses surprise that politicians and social reformers should be seeking to regenerate society by laws and institutions alone, when they can have for the asking the very Omnipotence of God himself in the remaking of men!

At the same time God's Spirit does not work *in vacuo,* and the truest "evangelical" of our times is he who is endeavoring to bring about such an environment as shall let the Spirit "have free course and be glorified." We CANNOT regard as God-given a state of society that makes entrance into the kingdom hard for all and next to impossible for some. We MUST revise our theology to include a God who hates social injustice and inequality as much as we do. In the words of Henry George, spoken many years ago to a generation which called him fanatic and fool, but now growing more and more luminous as we are coming to understand better the religion of love: "Though it may take the language of prayer, it is

blasphemy that attributes to the inscrutable decrees of Providence the suffering and brutishness that comes of poverty; that turns with folded hands to the All-Father and lays on him the responsibility for the want and crime of our great cities. We degrade the Everlasting. We slander the Just One. A merciful man would have better ordered the world; a just man would crush with his foot such an ulcerous ant-hill! It is not the Almighty, but we who are responsible for the vice and misery that fester amid our civilization. The Creator showers upon us his gifts—more than enough for all. But like swine scrambling for food, we tread them in the mire, while we tear and rend each other!"

H. D. C. Maclachlan.

MYSTICISM AND KNOWLEDGE OF GOD

MYSTICISM does not readily yield itself to definition. It has a varying connotation. Artist, poet, musician, scientist and philosopher are alike kindred of the mystic saint, have experienced somewhat in their creative moments of that "indescribable inebriation" peculiarly mystical. They differ, however, in that while the mystic drinks deep others only sip of the cup of vision. The difficulty of appraisement is further seen when we remember that Hindu, Buddhistic, Neo-Platonic and Mediaeval mysticism differ widely from one another. There is a mysticism of the intellect as well as of the heart; a mysticism of escape, another of attainment; a contemplative and an active, a personal and an impersonal mysticism. In view of such variation it is probable that the common denominator, if such there be, cannot be found in terms of content. It is to be sought, if at all, in terms of purpose and method. Mysticism is, perhaps, a temper, a quality or attitude of mind, rather than a content or body of doctrine.

Mysticism, as a psychology, gives priority to feeling. Consciousness is essentially affective. Through emotion the veil that screens reality

may be lifted. Without emotion "the will would be dormant, and the intellect lapse into a calculating machine." In addition to the normal consciousness the mystic possesses in the depths of his being a "sense" which leads unerringly to the Divine, the object of all mystic endeavor. As a metaphysic, mysticism bases itself on immediate experience. It cries "taste and see." Through his transcendental sense, this divine spark, the mystic apprehends or participates in ultimate reality which is unitary and divine. Our ordinary surface consciousness is illusory. The sense world is unreal. God alone is real. By sloughing off the illusions of sense, the Divine within responds to the call of the Divine without. Deep answers deep. The final attainment of the Divine, the alone real, the goal of the mystic quest, is identification, deification. The mystic theory of knowledge is that "like is known only by like," that "only the real can know reality," that "we behold that which we are." Thus knowing and being are one. God is the only real object of knowledge. To know him is to experience him immediately, to feel him vividly. Knowledge is of the heart rather than the head. It is gained by intuitive insight rather than by discursive reasoning. It is participation rather than observation. It is life personal and passionate rather than logic imper-

sonal and disinterested. The mystic knows the doctrine for he lives the life. His is an immediately felt, an unmistakable and self-validating experience.

The Mystic Way is the process by which the unitive life is attained. The first step is the awakening of the deeper self to a splendor in the world, to an "adorable reality," to a vision of "divine beauty," to a consciousness of the presence of God. This awakening, or conversion, even in its abrupt form, is "the result of a long period of restlessness, uncertainty, and mental stress." It leads to a shifting of the center of interest. By this emergence of the transcendental consciousness from the subconscious realm, consciousness is remade about other centers and lifted to higher levels. The self now has a larger and nobler task. He seeks participation in this transcendental reality. His desire to escape the limitations and unreality of the surface consciousness leads to purification. Freedom is his quest. The self must undergo a process of purgation. The mystic adventure cannot be undertaken by the dweller in the sense world. He must put off the old man with its illusions, its finitude, its self-love, and its sins. Character must be completely remade in terms of the newly apprehended reality. The occasional flashes of the

uncreated light upon the soul's pathway during its upward struggle are now succeeded by a more permanent splendor. A radiance, not of earth, envelopes it. The soul dwells momentarily in the presence of God. A clarified vision of reality is gained. This is illumination. Upon such ecstatic experience a reaction follows. Knowing and being are not yet one. The soul must be dredged to its depths. This final breaking up of the old centers of consciousness, this difficult process of utter self-renunciation, this "dark night of the soul," is the prelude to the final attainment, union with the Divine. Whereas in illumination the self basked in the sunlight of God's presence, in union it has become one with God, has been merged in the Absolute Life.

A THEORY OF RELIGIOUS KNOWLEDGE

Mysticism is essentially a theory of knowledge. As such its aim is *participation in,* rather than *knowledge about,* its object. It seeks to know its object, God, as an immediate experience. We may therefore regard it as a theory of religious knowledge. When viewed in terms of religion it reveals certain unquestionable values. In its emphasis upon God as an immediately experienced reality it saves from formalism. It identifies religion with a vital experience rather than a

barren dogma. The center of gravity is within. The authority of mysticism lies in its interiorness and immediacy, in personal communion with God. Religion is brought from "the chill periphery of things" to a place in the sun. The life of God in the soul here and now is of its very essence. God is no longer a barren abstraction. He dwells among and in men. The divine spark within links man inseparably to God. It is man's capacity for God. Through it man is divined and God is incarnated. The finite and the infinite approach each other. The natural man and the spiritual man are not necessarily antithetical. Ideally they *are* one; really they *may become* one. Man's spirit is essentially divine. God is his destiny. The struggles of the Mystic Way are incident to the remaking of personality in terms of the Divine. The religion of mysticism is a personal experience, a practical program, a spiritual achievement, a life of love. It teaches, too, that the highest possibilities of the self are realized in communion with God. Religion as an experience differs from its expression, individual or institutional. As one never adequately utters his experience, neither does his church creed. This uniqueness, this elusive residuum that mocks our categories, mysticism recognizes and respects.

While mysticism in this general way is in harmony with the drift of modern thought, it is scarcely so happy in other respects. The Mystic Way is a negative way. Contemplation is the mystic method; concentrated attention an essential element. Contemplation is "a deliberate inattention to the messages of the senses." "To let oneself go, be quiet, receptive, is the condition of contact with the Cosmic Life." "Cease," says Boehme, "from all thy thinking and willing, then shalt thou hear the unspeakable words of God." Fixation of attention is a more positive form of the same method. It closes the "gateways of the flesh" and "wilfully refuses the messages" of the senses. In this way consciousness is dimmed, emptied and unified (!). Fixate some object in the conscious field, we are told. Exclude all others. "Do not think, but pour out your personality toward it: let your soul be in your eyes." "Unsuspected qualities" will appear in the object. You will experience a "deepening quietness." The object will gain a "heightened significance. As you with all your consciousness lean out toward it, an answering current will meet yours." The barrier between it and you melts away. "You are merged with it, in an act of true communion: you *know* the secret of its being deeply and unforgettably," and inexpressibly. So

miracle-working is this method of contemplation that, as Miss Underhill here assures us, "seen thus a thistle has celestial qualities: a speckled hen a touch of the sublime." One can scarce forbear thinking of auto-suggestion and hypnosis in this description of the fundamental method of the soul's "Mystic Marriage," of its participation in the "life of the All."

THE GREAT DEFECT

Strictly speaking we cannot make a rational appraisement of mysticism. Mystic experience is individual, unsharable, and incommunicable. It is suprasensuous, suprarational, supraconscious, and so defies description. Notwithstanding the increasing literature of its exponents, we are assured that language is *utterly inadequate* "as it tries to hint" at an experience "without equivalent in human speech." This negative aspect, this aloofness from normal life, is mysticism's outstanding defect. Its God is a blank, a negation, a characterless being, access to whom may be gained only by the completest renunciation of all that conscious selfhood means. To him none of our human predicates apply. Deity, wholly undetermined, dwells at the vanishing point of consciousness. He is the lower (or upper) limit of a series extending from full con-

sciousness to the unconscious. We are perplexed to learn that this goal, or limit, this zero, is alone real. With Professor Royce we fail to see how the limit of a series can have reality and value while the rest of the series is wholly unreal. The unreality of conscious experience does not follow from the claimed reality of a supraconscious experience, and vice versa. The reality of the Absolute then, it would seem, is somehow bound up with the reality of the finite individual. The eternal gives meaning to the temporal.

In its means of access to God mysticism disesteems history. God as revealed in human life and history has a positive value for faith. The growing Christian consciousness of nineteen centuries has added new meaning to Christ. Christianity is an historical development. In its anti-intellectualism mysticism contemns history which is an intellectual product. The mystic's attainment of reality finds testimony in the fact that "the 'school for saints' has never found it necessary to bring its curriculum up to date." Here is completely neglected the wellknown fact that some have attained the God-life, having never experienced the Mystic Way. " 'That Light whose smile kindles the universe' is ever the same." Reality eternally *is,* and is in no way an achievement of the human spirit. Progress and devel-

opment are apparent rather than real. The travail of the spirit throughout the centuries of social effort has been in vain. The personal, private character of mystic experience disregards the "consciousness of kind" that seems to motive this most social age. While it is true that the "Unitive State" or "Mystic Marriage" begets "an access of creative activity," yet this activity is motived from above and outside rather than from within the social consciousness. Salvation is individual rather than social. The individual is saved to serve rather than saved by serving.

The aloofness of mysticism from life is seen too, perhaps, in the self-validating character of its experience. The criteria of science are obsolete. God so interiorized himself to St. Theresa that it was "impossible for her to doubt that she has been in God and God in her." And yet this immediacy was mediated. Deprived of all thought and feeling she could not, *during* the moments of union, *know* "that she is in God and God in her." *"Afterwards* she sees it clearly." A definite *somewhat* has taken place "of which that surface-consciousness becomes aware when it awakes." Contrast is here employed. An interpretation of experience is confused with immediacy. It is difficult to understand how this return, and memory of a supra-faculty experi-

ence, could be in terms of the normal faculties if the two are wholly disparate. The two series are not wholly incompatible or discontinuous. The claim of uniqueness has not justified itself here. It may be that mystic uniqueness is, after all, but an exaggeration of what is common to all forms of truth seeking.

IS MYSTIC KNOWLEDGE UNMEDIATED?

Other considerations suggest the possibility that mystic intuition may not be pure, that its immediacy may not be unmediated, that knowledge may not have completely transcended normal apperceptive processes. We learn from Parmenides that Thought and Being are "one and the same;" that Being is one, eternal, immutable, homogeneous, unique, and infinite; that it transcends time and space which, with their plural and changing things, are illusory; that real Being does not become, but is a changeless All-One, transcending all difference. Empedocles teaches that man perceives what he *is;* that like is known by like. Plato, who speaks of "Parmenides, my father," assures us that reality is immaterial; that "love leads to truth; that the Idea has not left himself without witness, but lies latent in every mind; that the homesick soul, designed for divine contemplation but exiled and

imprisoned in a world of sense, longs for union with its source." The practical identity of this with mystic doctrine is obvious. While the dependence of the latter upon the former does not necessarily follow, yet there is a strong presumption in its favor. This finds further confirmation in the teaching of Plotinus, an exponent both of Greek philosophy and of mysticism. For him God is unknown to sense experience. He is an undifferentiated unity, an indefinable Being, to whom all predicates are relative. Knowledge is by fellowship, by penetration, through ecstasy. When later in the emphasis by Augustine upon the authority of immediate consciousness with its tendency toward asceticism, we see an increasing reason for the negative characteristics of the Mystic Way. Were we to conclude on the other hand that Greek and Neo-Platonic philosophy, instead of giving fashion to, became a means for the expression of mystic doctrine, even then mysticism would have lost its uniqueness in the adequacy of philosophy to portray it.

The harmony of mystic experience with the traditional doctrines of the church furnishes further corroborative testimony. That this might be so St. Theresa and others had their writings carefully edited by learned monks. Suso saw to it that his experiences, when written, agreed with the Fathers. Richard of St. Victor

was suspicious of all truth not confirmed by Scripture. Boehme's experiences squared with the teachings of the Lutheran Church. "The Sufis were good Mohammedans, Philo and the Kabalists were orthodox Jews." Each experiences in his own way according to temperament and training. We have here an experience, a description, and an agreement with a standard. Only as description is somehow adequate to experience, as tradition is related to mystic revelation, can agreement with Authority be affirmed. Pure, unmediated experience that defies description cannot harmonize with any standard. To say this is to suggest that the normal consciousness has not been completely transcended in the mystic "pure immediacy."

Intuition and intellect are thus no longer hopelessly divorced. Mystic insight is influenced as the dyer's hand. Subconscious deliverances are not necessarily those of a transcendental self. Mediacy and immediacy differ not in kind but in degree, or emphasis, within a common knowledge process. Religion and science become the common enterprise of the same self. Heightened feeling is not blind; it has, and seeks, its object. Intellect is not empty of feeling as it strives to achieve its desire. Love seeks its other but always must retain its *self*-respect. Loss of identity, complete coalescence of self in its object, are

impossible alike to love and knowledge. The mystic "wish" to get into rapport with reality is also the scientific. Intuition and intellect supplement one another. The one takes wings, or runs freely; the other walks, or "dwells duly and orderly." The one may seize an advance position; the other consolidates the ground gained. Intuition vivifies; intellect verifies. Rather might intuition be the intellect suggesting, and intellect intuition searching. Bergson, the apostle of intuition, though received *cum laude* into the mystic fold, declares that "dialectic is necessary to put intuition to the proof." Intuition and intellect contrasted as energizing love and passive knowledge is a psychological myth. Religion versus science is a false antithesis. The two may well have a common impulse as their source. One has been unduly stressed as all-important while the other has been tolerated. The inertia of tradition makes it easier to continue than to correct the fallacy. Only as we soften the sharp lines of *mere* intellect, so-called, and give definition to the vagueness of *mere* feeling, as the facts demand, will a rapprochement be possible between these fundamental human needs.

PROGRESSIVE KNOWLEDGE OF GOD

Under such an hypothesis the mystic consciousness loses its transcendence, and the normal con-

sciousness its illusion. *Felt* certitude, no longer final, yields to an experiential test. Intuitions, no longer immune, submit to the test of convergence of evidence, of coherence with experience, of consiliency of thought. In this interplay experience itself undergoes reconstruction. Knowledge grows. It is in the present progressive rather than in the perfect tense. Knowledge of God is a process of attaining, not a final attainment. Our apprehensions will become increasingly true. Union with him will be a progressive achieving. The Way will be that of an ethical life, not an emotional ecstacy. He that doeth the will shall know the doctrine. Rapture and reason will meet together; instinct and intellect will embrace each other in the activity of the will. God will then cease to be an unknowable, characterless, alien deity. Men will seek him, feeling that he is not far from them in normal life, believing that they are his offspring and he like unto them, and conscious that his abode is with men. God, *"in rebus,"* will be known as well as loved. Knowledge of him will not be the privilege of the temperamental few. The religious life will be a normal life. Knowledge of God will be attained by the same processes as other knowledge. Faith and reason will companion together toward their common goal. God as the

supreme Reality of mystic intuition will be the object of sincerest thought; as the supreme Hypothesis of the intellect he will become an object of devotion and love.

God as an object of knowledge, rather than an undifferentiated unity arrived at once for all, will prove a complex concept that will increasingly unify experience. Knowledge as a growing experience of the real by all the powers of the self and other selves, in science, philosophy and religion, cannot disregard the experience of the race. It must respect individuality; it must conserve social solidarity and historical continuity. Knowledge of God, that has grown with and through race experience, is not yet made perfect. New experience will compel reconstruction and reinterpretation. The end is not yet. God in a growing world will gain new meaning, new predicates. The unity of reality, as progressively attained, will be that of a meaningful synthesis of experience, capable of satisfying heart and head, and gained by positive effort rather than a colorless and meaningless unity, the goal of a negative process. Mysticism in order to accomplish more perfectly her mission must interpret God and the Way to him more thoroughly in terms of the life and thought of our day.

HERBERT MARTIN.

ROMAN CATHOLIC MODERNISM

WITH all its vigilance to protect its people and priesthood against the ideas of a progressing civilization, through a rigid censorship of books and a careful supervision of education, yet the Roman Catholic hierarchy has not been able to preserve the church from the inroads of modern thought.

The recent invasion of Catholicism by contemporary learning which has come to be known as "Modernism" began as early as the middle of the nineteenth century. It manifested itself chiefly in France, Italy, Germany, England and America; and was confined for the most part to intellectual groups—teachers, and scholarly priests and laymen. Efforts were repeatedly made by Leo XIII (1878-1903) to check it, under one form or another, but it remained for Pius X (1903-1914) to attempt its complete suppression in a series of anti-Modernist decrees of increasing severity culminating in the Encyclical *Pascendi* (September 8, 1907) and the decree *Sacrorum Antistitum* (September 25, 1910). It is the opinion of Albert Houtin that by the year 1911 Modernism had surrendered to the Roman Curia except in Germany where the dependence of

Catholic teachers in the universities upon a Protestant ruler gave them a degree of independence.

Modernism owes its origin to the irresistible progress and universal diffusion of science and democracy during the nineteenth century. Every department of modern thought and activity has had eminent representatives among the modernists—St. George Mivart in the biological sciences; Duchesne and Loisy in the historical sciences; Murri, in politics; LeRoy, Laberthonière and Tyrrell in religious philosophy; and Fogazzaro in literature—all of whom suffered the penalties of excommunication for their acceptance of the methods and the conclusions of modern science. And the most advanced of them have gone the whole road of a thorough-going acceptance of modern thought. Nothing of the traditional or medieval remained in a Mivart or a Loisy.

But Modernism is something more than the interesting fact that the stronghold of medievalism has been penetrated by modern forces. A modernist is not merely one who has been converted to the historical method, or the evolutionary philosophy, or to social democracy; the significant thing is that in the process he is not alienated from his church. He may be excommunicated but he does not go over to Protes-

tantism; he still counts himself a Catholic and waits about the door of the church, hoping for a time to come when she will receive him again.

He is moved by two apparently irreconcilable considerations—the love of truth and the love of the church. He tries to love both equally well; and that it is which has filled the history of modernism so full of tragic experiences.

"But Modernism" Father Tyrrell says, "professes belief in the church as well as the age, in the possibility of a synthesis which shall be for the enrichment of both, the impoverishment of neither. To sacrifice either to the other is to depart, rightly or wrongly, from the modernist program." And Paul Sabatier says, "The Catholics of yesterday and those of tomorrow are at one in chanting with a like faith and an equal affection: *Credo unam sanctam catholicam et apostolicam ecclesiam.*

LOYALTY OF THE MODERNISTS

Nothing to a Modernist seems so great an outrage as to be charged with disloyalty to the church: unless it be to be charged with disloyalty to the truth. To the Pope a group of Italian modernists wrote: "Everything will be done to make us apostates, but we will stand firm at our post, prepared to endure everything, and sacrifice

everything except the truth." "We mean to be, not rebels, but sincere catholics, to the salvation of Christianity." A German modernist of a more radical type, Dr. Philip Funk, said before the Berlin conference of Liberal Christianity in 1910: "Our conscience is more to us than the judgment of the church." "There is no doubt that it is of value to belong to the community of the church." "But should it happen that community with the church, instead of fanning the religious flame, threatens to smother and extinguish it, then religion must be saved at the cost of the church." "In our tactics we follow the principle: we will not leave the church; we will begin no schism. But in no case will we remain with Rome at the cost of our moral character and our religious ideals."

It is this, then, which is unique in the program of the modernist—an equal devotion to the truth and to the church. He does not want to accept one without the other; and he will not unless he is compelled. But the truth which captivates him equally with the church is the truth which modern science, in all of its forms—natural, historical and social—is unfolding to him. It is not the truth founded on syllogistic reasoning or on medieval authority but the truth founded on scientific investigation, and universal experience.

He will accept no truth which does not square with truthfulness; and with him to be truthful is to see and to acknowledge what is or what has been. As Father Tyrrell has said, "The principle that divides medievalism from modernism is at the root moral rather than intellectual; a question less of truth than of truthfulness, inward and outward—of a vigorous honesty with one's self that makes a man ask continually: "Is this what I really do think, or only what I think that I think? or think that I ought to think? or think that others think?"

To him the only truth that can be trusted is the truth that has been pursued with the truthful method—with scientific fearlessness, freedom and disinterestedness. Hermann Schell, leader of German modernists said, "Truth is the highest to which the spirit can dedicate itself. Freedom of investigation, of teaching, of learning, has its reason just here, that it shows the way which leads the race to the truth."

The noblest quest of the truth to a modernist is science. A group of Italian modernists wrote to the pope: "Christianity exists in the world as law of truth and love. It is love and truth which inspire these two factors of modern civilization—science and democracy. That we may make it Christian we have welcomed them, seeking to

make them our own, without reserve, without fear, without excessive concern for the past." Because of his love of the truth, the modernist accepts the guidance of the higher criticism in the study of the Scriptures; and feels himself not only intellectually secure but morally right. To find the facts and to tell the truth about Scripture is to him just as morally binding as to tell the truth about anything else. To be truthful is the essence of devotion to the truth.

THE MODERNIST AND HIGHER CRITICISM

It is no wonder, then, that Alfred Loisy found in the spirit and method of the higher criticism, principles worthy of religious fidelity. When the Roman Curia called upon him to renounce his studies and to repudiate his publications, he said, "I know all the good will of your Holiness, and it is to your heart I address myself today. I would live and die in the communion of the Catholic Church. I do not wish to contribute to the ruin of the Catholic faith in my country." *"It is not in my power to destroy in myself the result of my labors."*

When pressed still further, he said, "It is impossible for me to make honestly, with sincerity, the act of retraction and of absolute submission which the Sovereign Pontiff requires." He was

willing to do everything in his power to keep peace with the church, except violate his conscience. He went so far as to agree: "In evidence of my good will and for the pacification of spirits, I am ready to give up my course of instruction in Paris, and likewise I will suspend the scientific publications which I have in preparation."

But to no purpose; the blow fell upon him. He was excommunicated from the church in 1904. He retired from public activity to private life, but remained a Catholic at heart. He wrote to a friend, "Catholic I have been, Catholic I remain; critic I have been, critic I remain." Loisy is a typical example of the union of conscience with science among modernists. No group of men in modern times has felt more profoundly than they the ethical, not to say the religious, nature of scientific inquiry.

While the modernist loves both the church and the truth, he does not propose to hold them apart from each other; he does not intend to remain in the church and leave it untouched by science and democracy. His very love of the church compells him to criticize her. As the group of Italian modernists said: "Our rebellion will be, at the most, the violence a loving son ought to exercise towards a sick mother, that he may induce her

to observe the orders of the doctor which are indispensable to her recovery." His modernism is a means to an end, and that end is the salvation of Catholicism in the modern world, through an adaptation of the church to modern science and democracy.

The thing which wounds the modernist is to see the church which he loves, as the Italian modernists said to the Pope, "regarded as an obstacle to the freedom and happiness of peoples, the priest insulted in the street as a vulgar and obscurantist parasite, the gospel and Christianity regarded as expressions of a civilization which has become obsolete, because of its incompetence to answer to the high ideals of liberty, justice, and knowledge which are agitating and inspiring the masses." To deliver the church from this contempt of the modern world and give it a place of honored leadership among the people is his fondest desire. It is his conviction that no religious creed can ever become the faith of a people so long as this creed is in conflict with its cherished ideas.

It was this motive which inspired the work of Father Hecker in America whose *Life* by Elliott is the best introduction to a study of the spirit of the entire movement in both Europe and America. To save the church by adapting her faith

and order to the spirit, knowledge and conditions of the modern world—that is the ruling aim of Modernism.

With this end in view Father Hecker turned apostle of the cause of Roman Catholicism in America and carried on his apostleship in the most approved American form. He was the Moody of the Roman Catholic Church of his time, and organized a band of evangelists under him—the so-called "Paulist Fathers."

He said, "Our vocation is apostolic conversions of Sauls to the faith." "To supply the special element the age and each century demands, this is the peculiar work of communities, this is their field." Again he said, "So far as it is compatible with faith and piety, I am for accepting the American civilization with its usages and customs; leaving aside other reasons, it is the only way by which Catholicity can become the religion of our people."

Some of the leading prelates of the church in America approved of Hecker's methods; and when complaint was made to the Pope, he wrote saying, "The underlying principles of these new opinions is that in order more easily to attract those who differ from her, the church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity

and make some concessions to new opinions." In concluding, he said, "We are unable to give approval to those views which, in their collective sense, are called by some 'Americanism.' "

PHASES OF THE MOVEMENT

In France, the movement assumed several phases—a historico-critical, under the leadership of Duchesne and Loisy; a philosophic, under the leadership of Le Roy and Laberthonièrre; and a practical under the "Abbes Democrates." They were all bound together, however, by a common sympathy and under one guiding principle —the need of adaptation to contemporary progress as a means of saving the Catholic Church in France from decay.

The Abbe Charles Denis said, "Catholicism in Latin countries has reached a lamentable pass. It must adapt itself to its environment or it will continue to decay." "We are disobedient, not to our masters in the supernatural order, but to liberty in the natural order." "We have no relations with anything that is vital, neither with science, nor with society, nor with the state."

The General Vicar Birot, of Albi, voiced the convictions of French modernists at the convention of the liberal clergy in 1900: "We have too little sympathy for our time."

In Italy, the movement has exhibited all the various phases in different proportions—the historico-critical, the philosophical and theological; but the literary and political have dominated all others. Italy alone has produced in Fogazzaro a novelist of Modernism, and in Murri a first rank political leader. The modernists of Italy have seen the greatest peril to the church in her alienation from political life and from the democratic aspirations of the people. To bridge this chasm, Murri, a priest, espoused the cause of democracy and has been repeatedly reëlected to the Chamber of Deputies in spite of the papal excommunication. The Italian modernists have still further distinguished themselves in the publication anonymously of *The Program of Modernism*—the most brilliant and successful defense of their cause against the papal encyclical *Pascendi Dominici Gregis.*

In Germany the dominant tendencies of Modernism have been theological, though all phases of modern scholarship have been represented in it. It has been very largely identified with the universities where it has enjoyed an unusual degree of freedom through the protection extended by a Protestant government. Under the leadership of Hermann Schell, professor, and for a time, rector of the University of Wünzburg, a

group of modernists were gathered together and were encouraged to speak and write. One of their number wrote the Pope as follows: "Do you not see how great is the difference between former times and ours?" "The times have changed. Hence the method of teaching is to be changed."

English Modernism has produced two distinguished leaders—Mivart in the field of science and Tyrrell in the field of religious philosophy, both of whom were excommunicated and their books put upon the Index because of teachings in harmony with modern thought. Baron von Hügel, writing of Tyrrell after his death, said, "He had learned from Newman's book on the *Development of Christian Doctrine* much more than its author intended, 'that' as Newman said, 'to grow is to change, and to be perfect is to have changed often.' "

In defense of their principle of adaptation they cite the entire history of the church, but especially the example of Thomas Aquinas who performed for the medieval church what they are seeking for the modern church. "St. Thomas was thus the true modernist of his time, the man who strove with marvellous perseverance and genius to harmonize his faith with the thought of that day. And we are true successors of the

scholastics in all that was valuable in their work—in their keen sense of the adaptability of the Christian religion to the ever changing forms of philosophy and general culture." They see in the entire history of the church a continuous process of adaptation to contemporary needs. This is the essence of historic evolution.

THE CHURCH AND THE MODERNIST

The very things, however, which the modernists are seeking to bring about in the Catholic Church—the transformation of her dogma in the light of modern science, and the transformation of her organization under the impulse of modern democracy—are just the things which the official hierarchy fears more than anything else. Science, in its historic form, would dissolve the historic fictions on which her authority and power rest, and that was the point in the first bitter reproaches hurled at Duchesne in 1894 by the friends of the established order: "It will be necessary to stop M. l'Abbe Duchesne in his work of religious demolition; if he is permitted to go on, nothing will soon be left standing of our ecclesiastical history, of our hagiography, of our Christian origins; he will make the void most complete." "He has demolished our most sacred traditions; he has suppressed almost all our

ancient saints; all our relics are forged; we are full of superstition." It was doubtless to the work of Duchesne that the Italian modernists refered when they turned indignantly upon the Pope and said, "You have regarded as a blasphemer the man who was able to demonstrate the insufficiency of the proofs of the miraculous translation of the Holy House of Loretto—as if the worship paid to the Blessed Virgin were founded upon its historic reality."

This is the chief offense of the modernist in the eyes of the Roman Curia—demanding that Rome change and adapt herself to modern ideas and popular aspirations. Change is not congruous with her assumption of divine authority and infallibility. Others may change, but she must remain the same, as she contends that she always has. But here the modernist's knowledge of history, and his belief in the law of historical evolution in all things both secular and religious moves him to reply: "To exist is to change." "Everything in the history of Christianity has changed—doctrine, hierarchy, worship; but all these changes have been providential means for the preservation of the gospel spirit, which has remained unchanged through the ages."

The dream and passion of the modernist is to make Catholicism truly catholic—inclusive of all.

As Tyrrell expressed it: "The religion of all humanity and of the whole man; of the classes and the masses; of the Greek and the barbarian; of the university and the slum; neither above the lowest intelligence nor beneath the highest; neither a burden to the weak nor an offense to the strong. The religion not so much of all 'sensible men'—for all are not sensible—as of all honest men, for all can be and are naturally honest; a religion unencumbered and unentangled with contingent and perishable values, free as an arrow in its flight straight home to the universal conscience of humanity."

ERRETT GATES.

PROGRESSIVE PROTESTANTISM

WE HAVE of late begun to learn that an army which loses the aggressive is already three parts beaten. This principle of military strategy is only the outgrowth of a very old law of nature which is that there is nothing living which is not growing; that a tree, when it ceases to grow begins to die, and so does a man. A thing cannot be both static and dynamic. It must be either the one or the other. As soon as a building is complete it begins to deteriorate, whether that building is a church, a palace or a pyramid; and so everything must either be always becoming new or else it is already old and on the road to be defunct. The same thing is true with regard to thought, with regard to religion, with regard to churches and societies. If they are not growing they are dying. If they are not green with expansion, they are yellow with decay. If they have lost the aggressive they have lost the battle.

WHAT IS A RADICAL?

If we try to dig ourselves in and stay where we are, in intellectual and spiritual life, we get

nowhere. We often hear the term progressive, radical, liberal, applied as an epithet to a man or a church. I am always proud if anyone calls me a progressive, a radical. It indicates that I still have some life left in me with advancing age. I am proud of the company which I keep as a liberal, if I can indeed lay claim to that high name and that high companionship. If St. Paul had been a conservative like St. James, the church would never have gone, so far as human wisdom can judge, to the Gentiles; and we should still have been a sect of the Jews. If Martin Luther had been a conservative instead of a radical, there would have been no Protestant church. The church would still have been a part of the Roman hierarchy. It would have been, no doubt, a greatly changed and developed and enlarged Roman Church; nevertheless, but for Luther, Huss, Wycliffe, Zwingli,—the radicals, the reformers, the progressives, the liberals of that time, we should still have been a part of the Church of Rome. If Oliver Cromwell had been a conservative, a Tory, there would have been no constitutional monarchy in England, unless the Lord had raised up some other pioneer. If George Washington had been a conservative, a Tory, there would have been, so far as history

can indicate, no free America. We should still have been like Canada, a dominion of Great Britain in the new world.

THE PROGRESSIVE SUFFERS

It is evident on the face of it, too, that these progressives were not lacking in conviction. So often the radical is accused of holding lax opinions, when the very contrary is the truth. As a matter of fact, the liberal more often suffers for his convictions than does the conservative who holds with the majority. If he were not deeply conscientious in his views he would yield them and drift with the tide. Instead of that, he stands out against his timid time, endures frowns, coldness, condemnation, and often persecution for his faith. The weak man, who cannot endure, would better flock with the majority.

The world has always been moved by the radical and the progressive. The conservative party, the Tory party,—which has always had its existence in politics, in church, in religion—has tried to hold back the world and has failed. There are men today who, in things spiritual, have dug themselves into trenches, behind parapets and barbed-wired entanglements, and have tried to repel the advance of on-coming time. It is a piti-

ful fight, for the world is moving. Times change.

JESUS FOR PROGRESS

Jesus and his apostle, Paul, gave the utmost encouragement to the attitude of progress, of advancement, development, in the religious thought of their own and the present time. The one great discovery in the intellectual life of the nineteenth century is the theory of development, what we call commonly the theory of evolution. It has become the most convenient method by which today we think. We find it permeates our science and literature alike. And if there is any one great thing which, in the history of thought, is likely to mark our present age, it is the discovery of that law of God's work; for after all it is simply the restatement of that old law enunciated by St. Paul: "Old things pass away; they are become new." Everything either grows or dies. That is what evolution means. Nothing stands still; nothing moves with aimless feet; everything goes to a definite end, to a sure purpose. Through all increasing time the increasing purpose runs.

This law is undoubtedly true with regard to religious life. There are three realms at least, in which the application of this principle should be

made. The first of these is with regard to truth. The second, the atmosphere by which the truth is surrounded. Third, the action which is an outgrowth both of the truth and the atmosphere with which truth is clothed.

DID JESUS HAVE A SYSTEM?

First, with regard to truth. Truth is not something fossilized and crystallized. Truth is never static; it is always dynamic. It is never anchored; it is always sailing the high seas. Truth cannot therefore be a thing of the past, it is always a thing of the present. It never entrenches. It is always mobile, going out into the field, advancing. It never takes final root. It always runs and grows and develops and disseminates.

Now, Jesus never undertook to give the world a fixed system, a body of truth, signed, sealed, and delivered, never to be developed, expanded or changed. Neither did he give any systems of commands, set forth any code. Neither the one nor the other is to be found in the Sermon on the Mount, in the parables, or in his discourses. His truth was always of such character as to be applicable to any time, under any conditions. It makes little difference what the circumstances are by which that truth is surrounded, the truth

is always there, vital as radium, powerful as electricity.

It is not to be contended that truth is not the same from one age to another. Truth and only truth can abide. It is ours to search for the truth that is eternal. So Jesus is the same yesterday, today and forever because he was the truth. Circumstances in which one is placed may be different, but the truth is ever the same. However the clothing may vary, Jesus is the same. So it stands to reason that all truth is part of divine truth, his truth, our truth. There is no such thing as damaging truth or false truth. It is impossible to conceive for a moment of any truth that does not fit in with all truth. It makes no difference, therefore, from whence truth comes to me. It is part of God's truth. It belongs to me and is in his system; and if my soul recognizes it as truth, it becomes mine and never out of harmony with all the truth that I possess.

WHY AFRAID OF TRUTH?

Why then should anyone ever be afraid of the truth? Is it American truth or German truth? Is it Hebrew truth or English truth? It is only so named from the various discoverers and emphasizers of it. We need never be afraid

of any man's truth. It wings its way to its place in the mind of man. Truth, so far from being a thing to be afraid of, gives us life and more abundant life. So we may take it as a great mistake on the part of the church or of teachers ever to tremble in the presence of the guns of truth, ever to fear for the safety of the church and gospel of Jesus. Is it geology? How we were afraid of it twenty years ago! Is it biology? Is it criticism, which is but another name for the scientific study of any books? How afraid we were of that, some ten years ago! Our fear has all gone. Whatever the source, truth is always the same. It has its place and its part in God's own system. We need never fear it.

MAN IS LAZY INTELLECTUALLY

Further than that the human soul has an infinite right to truth, and a capacity for recognizing the truth. It is not a question of education—it is not a question of intellectual training or development. The wayfaring man need not err in it, if he but trust his own soul to recognize the truth when he comes face to face with it. No doubt the tendency of humanity is to be timorous, and to say that it wants the truth delivered by some authority outside itself. We want a book that will give us a final word on a

subject. We want a person's or a teacher's opinions we can accept. It is a difficult thing to get humanity to weigh the evidence for itself and to make up its mind for itself. It is so much easier to have somebody else make up our minds for us. We are by nature lazy intellectually and we like to take things delivered to us predigested. This attitude comes from distrust of ourselves, and is the worst heresy in the world. Let us be brave enough and alive enough to trust ourselves, make up our minds for ourselves and not wait for church, priest, book or teacher to tell us the truth. The truth is our own and we can take it wherever we can find it, by our own unaided power. What a priest proclaims to you is not a truth to you until you have taken it into yourself and made it a part of yourself. The soul is endowed with the dignity of its own loneliness; it must meet and recognize and appropriate for itself the truth.

Jesus stood one day by the pool of Bethesda and there he saw a man, crippled these many years, his legs twisted, his hands drawn so they could not hold a staff, and his friends had to bring him to the edge of the water. Jesus said to him, "Arise, take up thy bed and walk." That is the picture of the crippled and paralyzed minds of men afraid of truth, afraid to stand

alone. The word of our Lord Christ comes to every timorous soul paralyzed with dread—"Arise, take up thy bed and walk for thyself."

TRUTH DOES NOT VARY

Once again, with regard to the atmosphere by which truth is surrounded. There is nothing new under the sun, said the preacher, the wise man of old; and he was right. There are no new stories to be told. They are only to be surrounded by a new atmosphere, a new local color. The same old stories have been told for ten thousand years. The same comedies, the same tragedies, the same romances were sung far back under the moons of India, within the walls of China, that are enacted in our most modern poems, novels, and plays. The only difference is the atmosphere by which they are surrounded. The story of the fall of Troy, the beauty of Helen, of the quarrels of Agamemnon and Achilles and Menelaus—they are the old stories which are being lived again upon the fields of Flanders. There is nothing new.

Now when Jesus came he found the same sort of men about him that had constituted the Assyrian and the Persian and the other empires of long ago. That same sort of men are here in our cities, on our countryside, at this hour.

Instead of the Oriental robes or armor, there is the stiff sober garb of a temperate zone and a cold environment. But underneath those modern garments are beating the same hearts with the same aspirations and ideals, the same hopes and fears and dreads and loves, the same heroisms, the same yearnings and aspirations. Human hearts are ever the same. So we see how it is that truth does not vary; only the clothing varies, times vary, conditions change.

"MUMMIES" AND RELIGION

What was given to those men on the Lake of Galilee and by the Jordan, was universal in its application, but may be differently worded and differently dressed for the work the message needs to do today. Yet we vainly try to continue the atmosphere, the dress, the local color of the truth of two thousand years ago. We strive now to drape the figure of truth in the same clothing in which it was draped then. There is where we make our blunder—is it not? We go into the modern church and find the attempt to recreate the atmosphere of a Roman church, of a Jewish church, or of a Greek church of classic times. Instead of the spirit of the twentieth century, there is the spirit of old Egypt or of the Hebrew world. As in one of the poems of Bulwer Lytton

there is a description of a delicate, sweet odor like that which comes from a winding sheet where a mummy is half unrolled, so in our present-day sanctuaries we easily detect the delicate, sweet scent from a winding sheet where a mummy of the dead past, of the old Hebrew civilization, is half-unrolled in the presence of men of the twentieth century. No wonder they often flee. The church fails right here—does it not?—when it tries to restore that dead and buried past, instead of giving to worship and the statement of truth in our times and our own country, the atmosphere and the color that belongs to us. There should be an American church for the American people. There should be an English church for the English people; a German church for the German people; and not a Hebrew church for all these different peoples. We may utilize old scenes, no doubt, in so far as those are beautiful pictures of the past and familiar to modern memory; but after all, the American people should learn lessons of our own great men as well as of Saul, Jonathan, and Noah. We should learn from Washington and Lincoln and Webster and Emerson, with their life-blood, their spirit, their message brought to our modern mind. Let us take that beautiful old story of truth that never changes and carry it to the old, old hearts of men

that never change, with the new color and new atmosphere of the day in which they live. Let us not dig in behind pyramids built forty centuries ago, in old and worn forts and trenches, in the disheveled and rotting past, and there try to defend ourselves and die.

JESUS NOT AN ORGANIZER

Once more, regarding the action of truth. The church makes a mistake if it tries to enchain itself by the precedents of the past. Jesus never made any organization. Jesus never built any form for a church to be moulded in; neither did his apostles. The church is a man-made, man-moulded, man-built affair, erected on the plan of the Greek popular assembly of the time, with the bricks of Roman legalism, and an infiltration from the Hebrew synagogue system of the day. Attempts are made to perpetuate this form, hard and fast, to the present time. We seek to bind ourselves in with the forms which are given us by the little republic of the Aegean sea, Jesus having given us no forms, no boundary lines by which to organize. The apostles, too, have given us no exact specifications. We attempt in vain from the epistles to construct any coherent, any clear-cut definition of just how the church should be organized. Here lies the reason for so much

fighting over church polity. One says Paul decreed this and that. Cries another: "No, no, you are mistaken, Paul did not mean just that." The truth is, there is no definite "Thus saith the Lord" concerning organization. You cannot find them in the book. They are purposely left out, no doubt, so that our actions might be untrammeled with the past.

"THUS SAITH THE LORD"

The inalienable heritage of truth is ours which it is our blessed privilege to carry forward in the forms and manners and the systems of the times in which we live; and whenever we hark back to the dead and buried past, we cripple and trammel ourselves in the extension of the old kingdom of the truth. So what is the difference whether we use an organ in our service, or an orchestra? There is no "Thus saith the Lord." Whether we have missionary societies or not. There is no "Thus saith the Lord." Whether we have a board of deacons or whether a board of trustees. There is no "Thus saith the Lord." Whether we have elderships or not. You cannot find in Scripture phrases sufficiently strong to buckle an eldership round the neck of any modern church if it does not choose to put it there. It is little odds whether we have bishops or whether we do

not have bishops; it is a question of convenience, of expediency of the twentieth century and not of the first. The old question of church organizations is a futile question. The all-important thing is that the truth be given a chance to act. It certainly acts best, too, in the spirit of the time in which it lives. Jesus enjoined upon his followers two observances—baptism and the Lord's Supper—which the common consciousness of all his disciples has approved and followed. The manner and time of observing these have varied with different ages and conditions. They are just as valuable in one time as another, just as reasonable, and just as full of meaning. The truth underlying them never varies, however much the manner of their observance may change with the changing environment.

THE WORLD MOVES

Here, then, lies the justification for progression in our Protestanism. It resides in the eternal character of truth, in the varying color and clothing of the truth with the progress of the ages, and in the new environment. What is to be our attitude in the face of this great question of advance or retreat? How shall you and I front it? The world moves. Nothing on earth can stop man. He is going, blindly, uncon-

sciously and gropingly, he is going toward a definite end. Progress is here whether we try to entrench and stop it or whether we get out and move and go along with it. Its advance is as relentless as the moving of the car of Juggernaut. Part of the people ride upon it, and the others try to fall before its wheels so that they may be crushed. The car of progress is like that; it is going, steadily going. One thing is true, you and I must either be on it or under it—which is it to be?

Burris A. Jenkins.

TWO DECADES OF MISSIONARY HISTORY

"IF one saw," said the late Henry Drummond, "a single navvy trying to remove a mountain, the desolation of the situation would be sufficiently appalling. Most of us have seen a man or two, or a hundred or two ministers, missionaries, Christian laymen—at work upon the high evolution of the world; but it is when one sees them by the thousand in every land, and in every tongue, and the mountain honeycombed, and slowly crumbling on each of its frowning sides, that the majesty of the missionary work fills and inspires the mind." And Henry Drummond's light failed at the very opening of the period under review. With what eager enthusiasm and in what glowing terms he would have described the vast achievements of the last twenty years must be left for those with fertile imaginations to describe. Companies of writers have not been lacking to picture the amazing material progress in the last century. But the best they can do only shadows forth the richness and fullness of the missionary advancement. So brief is the space at our disposal, however, that only the high points and the main lines can be indicated. And it seems convenient to consider them under the

heads: Progress in Missionary Idealism; Progress in Missionary Realization—At Home; Progress in Missionary Realization—Abroad.

(1) THE FATE OF THE HEATHEN

The most outstanding missionary achievement in the last two or three decades has been accomplished in the minds of the leaders and supporters; namely, their conversion to a nobler and more Christian aim. The stupid doctrine of total depravity for centuries had deeply dyed the missionary purpose and biased the appeal back of it. This was especially severe on the heathen, but ethnocentric sentiments turned its edge when applied to civilized peoples. But fully persuaded that all backward races were purposefully perverse in their thoughts and utterly unwilling to do anything but grovel in wilful sin, and deeply convinced that innumerable cohorts of them were plunging designedly into eternal torment every day in the year, the missionary enthusiasts had stirring materials with which to urge the church to "speed away" and snatch as many as possible from the burning. Hence thirty years ago, it was common to hear missionary addresses which were highly spiced with finely spun arithmetical calculations of the numbers hourly dropping

through the film of life into the bottomless pit.

(2) THE PERIL OF THE CHURCH

But this monstrous doctrine yielded before the light of fuller knowledge of the heathen and also of Christ's God. From a better understanding of the backward peoples issued the conclusion that they were not so much wilful as ignorant sinners; that they were not eager travelers towards darkness but belated travelers towards the light. Then, in addition, men were growingly inclined to believe in the justice of God. And these new views took the pith out of the former appeal. But the heathen were still very needy and new methods of arousing the church had to be found. It was then remembered that Christ had given the great commission to his apostles and through them to the church. Woe to it if it failed to do its utmost, perhaps not less for the sake of the heathen but more for its own sake! The peril of a careless church became the new issue.

(3) GIVING THE FULL GOSPEL

But again fuller knowledge changed the emphasis. As we review the appeals of earlier days there is striking lack of an adequate conception of what giving the "gospel" to the

whole world really meant. There is some evidence that the purpose was merely to let the peoples hear and then take the consequences if they did not heed; to spray the parched and withered branches of humanity with the first principles of a narrowly conceived message and then to pass on. Thus the missionaries were to finish their task with their words and thus was the "evangelization of the whole world in this generation" a possibility. Meanwhile, however, the meaning of the gospel has widened immeasurably and we now have some adequate notion of what changes ought to follow its adoption in any community. The almost universal present intention is to help build up in foreign lands an indigenous Christian civilization. The business of missions is now conceived to be to stimulate struggle, growth and ultimate mastery, the knowledge of Christ being the dynamic of new life. The impulse is now to share the choicest seeds of modern human experience with all mankind. Of course, the deep degradation of the backward races has not been forgotten; the solemn peril of an indifferent church has not been forgotten; but the rare privilege of bestowment has been added, and, therefore, the modern appeal is irresistible. This is the ideal dominating the modern missionary enterprise. We now turn

to a very sketchy account of how this ideal is being realized.

To thinkers and theorists, ideals are ends in themselves. To social practitioners, however, to be highly regarded, they must get themselves clothed in serviceable institutions. And since this is the point of view of the modern missionary leaders, some account of the social structures developed for the purpose of communicating the best of our experience to those in need must be noted first.

(1) THE ECUMENICAL COUNCILS

To build a Christian civilization out of the ruins of decaying systems of belief and practice was soon seen to be a stupendous task. Wide counsel was necessary. In New York, in 1900, the leaders faced the situation comprehensively and prepared the way for the great Edinburgh Conference in 1910. At this time the wisdom of the whole movement was concentrated and distilled into the widest policies and plans within the range of human ingenuity. The whole undertaking underwent the most searching scientific scrutiny and methods were adopted in advance of anything previously conceived. Being neglected at Edinburgh, Latin-America became the theme of a conference on its own account in 1916 at

Panama. And as a result the wonderful sister-continent has come before the Protestant church as almost virgin missionary soil. That valuable discipline known as the "Science of Missions" is an outgrowth of these conferences.

(2) THE STUDENT VOLUNTEER MOVEMENT

While the movement to enlist the educated young people of Christian lands was organized before the period under review, it has been especially emphasized and successful in recent years. The appeal to the cream of humanity has been systematically carried on by means of special lectures, study classes, conferences and personal interviews and ever increasing numbers are volunteering. From 1906 to 1910 almost thirteen hundred new missionaries were supplied to the boards and over six thousand were enlisted. And within three years the Disciples of Christ have made a systematic campaign for the purpose of calling out one thousand workers from one denomination. Truly the young people are doing their part.

(3) MISSIONARY TRAINING

But it soon became clear that large numbers of candidates were not the sole concern. Returned missionaries began to plead pathetically for spe-

cial preparation of candidates. "It takes the highest to raise the lowest," they reiterated and the boards were soon convinced. Accordingly the universities and some special institutions began to coördinate courses of study in foreign religions, in sociology, in pedagogy and other branches to make the candidates equal to the tremendous responsibility they were assuming. The vocation of missionary, in consequence, has been dignified to the rank of a profession requiring expert knowledge. This achievement is fully within the period under consideration and deserves to be compared with the greatest.

(4) LAYMEN'S MOVEMENT

With such large numbers offering and equipping themselves, the leaders, more than ever, faced that "disease which someone has called lack of funds." In reviewing the resources of the church, it was plain that the men were not interested. As a result in 1908, some enthusiastic and generous laymen organized to enlist the fathers and uncles and brothers and put them behind their sons and nephews and daughters and nieces who had volunteered. As is well known, the gains to the missionary societies from lay sources have been enormous.

(5) MISSIONARY STUDY CLASSES

But how was the growing enthusiasm of the church to be maintained? Only by communicating to it a larger knowledge of what was actually involved, of the sort of task it had undertaken. There had to be increasing interest throughout the years if the societies were not some day to be stranded. And so the "missionary education movement" got under way. Text-books were written, classes were widely organized and many other means adopted to enlarge the horizon of Christians everywhere. This has had a phenomenal effect on missionary giving.

(6) CHRISTIAN UNION

So stupendous did continued study of the fields reveal the missionary task to be that every available resource seemed indispensable. In fact, it became sickeningly apparent that a divided church was not only sinfully wasting its means, but was actually hopeless in its attempt even to preach to all the world. Thus the appeal of the fields has been a weighty factor in urging Christian union. And that the movement is gathering strength is evidenced by such facts as the perfectly harmonious coöperation of missionary leaders, the apportionment of

the fields, interdenominational campaigns for men and money and the organization of the "Federal Council of Churches of Christ in America."

(7) MISSIONARY GENEROSITY

All this splendid coöperation, this methodical planning and efficient organization may be partially judged by the financial return. In 1894-5 the total contributions of Christians were approximately fourteen millions of dollars. In 1915 the total was above thirty-eight millions, and the native churches gave in addition over eight millions. Various boards show gains from less than 100 per cent to over 500 per cent. The number of missionaries increased from 16,218 in 1900 to 24,871 in 1914. The local missionaries and helpers grew from 62,366 to 129,527 in the same period. Large numbers of wealthy laymen are now giving their thousands of dollars annually and have assumed complete responsibility for whole districts.

(8) HOME MISSION DEVELOPMENT

Amidst all this preparation for the work abroad, the home field has not been forgotten. Almost every church is now interested in the untouched portions of our own land and many

of them are prosecuting the work in its most up-to-date forms, education of negroes and foreigners and various other forms of social service.

(9) THE MEN AND MILLIONS MOVEMENT

Space will not permit attention to many significant movements in denominational circles, but the Men and Millions Movement among the Disciples cannot be overlooked. This is a campaign, begun in 1913, to raise six millions of dollars for education and missions and call, as before noted, one thousand workers into service. Besides being so comprehensive in its reach, this campaign will mean, as J. Campbell White says, "the raising of fifty millions of dollars by the Protestant Church in America."

Thus do organization, education and generosity move on in ever increasing proportions and the results abroad, as we shall see, have been greater in twenty years than during all the previous centuries of the Christian era. Missions have now been accepted as a world issue.

(1) CONVERTS

When we come to look at the concrete results of so much effort, we are forced to acknowledge the amazing success of the

missionary enterprise. Personal letters from the leading board secretaries tell of vast ingatherings in many fields. The United States and Canadian missionaries reported 37,475 additions during 1913. In the twenty years, the Presbyterian board has had an increase of 117,156 and the American Baptist society 217,440. African Christians increased 196 per cent from 1900 to 1910. Most of the boards show proportionate gains. "Including the Roman and Greek communions there are not less than 50,000 workers abroad and seven million communicants," says Robinson. At the present time there are 606 colleges and seminaries, and 12,969 other schools abroad. The total yearly attendance is over 547,000. Certainly this means a large and intense influence on the destinies of nations.

(2) NEW FIELDS

Many new stations have been opened up in the last two decades. The Presbyterian board has entered Venezuela and the Philippines, — and it is to be noted that the Philippines have been open to Protestant missions only since 1898. It has pushed into the interior of Africa and occupied new sections in China and Korea. The Foreign Christian Missionary Society has gone into the Philippines,

Cuba and Tibet. The American Baptist Society has taken over the Bengal-Orissa territory in India. The American Board opened a station in the Transvaal in 1893, another in East Africa in 1905, three stations on the West Coast of Africa since 1895 and two in the Balkan States. Religious liberty has been established in South America. These are merely illustrative. Of course many of these sections were not untouched before, but these facts are assembled to indicate the rapid movement into strategic fields.

(3) LANGUAGE AND LITERATURE

The last few years have witnessed remarkable progress in language study and translation. All boards declare that the press is an adjunct to missionary effort second to none. Dr. Arthur Judson Brown thinks that the mission press in Syria is doing more than all the other agencies combined to influence the Mohammedan world. With tireless patience and amazing skill the African languages have been unlocked and Christian literature prepared for the people. Missionaries have reduced many languages and dialects to writing.

(4) EDUCATION

But books and pamphlets are useless without readers and two-thirds of the human race

can neither read nor write. Hence missionaries have always had to be educators. This method of approach has been emphasized in all countries in recent years and the foundations of Christian colleges and universities have been placed in many lands. All China was opened in 1905 to Christian education and with the abolition of the old system of examinations, the products of the mission colleges found themselves in command of the situation. The union Christian University of Nanking is a most remarkable example of what is being projected all over the East. Within the last twenty years industrial education has been accepted as a necessary and permanent part of the missionary purpose. "A plow does the work of ten wives" is Africa's latest lesson and when she learns it, polygamy will be dealt the heaviest blow it has ever received.

(5) MEDICAL MISSIONS

Christianity and applied science coalesce in medical missions, and the force of their combined influence is irresistible. Consequently all the boards report increased emphasis upon this work in recent years. In 1913 a missionary conference recognized medical missions as an "integral, coördinate and permanent part

of the missionary work of the Christian Church." The doctors have, within a few years, halted epidemics of smallpox, limited the ravages of tuberculosis, introduced disinfectants and antiseptics and taught sanitary science to thousands. The proverbial relation between cleanliness and godliness has been made real in India. China has been given the best of modern medical science.

(6) SOCIAL REFORM

In addition to the reforms in education and missions already noted there have been other movements of vast importance in lands touched by missionaries. The educational revolution of 1905 due to missionary leaven is the key to the political revolution now going on in China. And the wiping out of the opium traffic and the formation of anti-footbinding societies are familiar to all. In several countries the war against narcotics and gambling goes steadily on. The slavery and rum traffics in Africa are being rapidly restricted. Many such details might be mentioned, but we are content here to note the movements for the deliverance of women, that towards the establishment of democracy and that in the interests of greater economic security. In the last few years the women of

Turkey and India are seeking education, and this, of course, spells freedom. A vision of the possible brotherhood of man is now defining itself all over the East. The dissipation of many superstitions by the teaching of modern science has been a factor in preparing for the industrial changes so evident in China and India. Many conferences on the social question are being held in various parts of the field. The gospel of social service is being widely preached and practiced even by the natives. All such movements are the crystallization of the Christian spirit and they are factors in the great missionary objective. They all look toward the ideal of a world where, as Du Bartas three centuries ago put it, "God's Omnipotence, His Justice, Knowledge, Love and Providence do act the parts."

(6) GROWTH OF THE NATIVE CHURCH

It has always been clearly seen by mission boards but with misgivings that the native church should some day be "self-supporting, self-governing and self-propagating." But this is unquestioned now. Hence in the last fifteen years the "devolution of missionary administration" has become a burning question. Having taken such firm and effective hold of the growing churches the problem now is how to let go gracefully.

Everywhere more authority is demanded by the native Christians. As factors in this mighty movement, we may name the growing spirit of nationalism, the rapid rise of native leaders, the mass movements towards Christianity and the increase of economic independence. It is now accepted that "the missionaries must decrease while the native leaders increase," to use the words of Dr. White of the Presbyterian Board.

(7) CHRISTIAN UNION

With better education the native leaders began to comment on the sectarianism of the missionaries. To them divisions have become absurd and, in the face of the evils to be combatted, sinful. The missionaries themselves have been cemented together by the formidableness of the obstacles. Hence the union movement has been greatly advanced and the merging centers are many. The "South India United Church" was founded in 1908. A plan for the federation of all the Indian churches was adopted at an interdenominational conference in 1911. Japan has had a united church for thirty years. The "West China Christian Church" is now being wisely projected and ardently supported and there is an insistent demand for a great "Christian Church of China." The Christians of the home land have believed,

and with good reasons, that Christian union would be realized abroad before it would at home.

Thus the wonderful cause of world-wide missions advances at an ever-increasing rate. A mighty tide of wealth rolls up to meet the needs; an ever-enlarging volume of influence, energy and scholarship is being devoted to the enlightening of the backward nations. "The missionary of today is coming to his own," said the late James Brierly. "He is emerging from the doubtful celebrity of denominational reports and applause of conventicles, into a place full in the popular eye. He is talked of in the newspapers; he is acknowledged in science; he enters into the calculations of statesmen; he is recognized as a permanent factor in the remaking of the world; he is a representative of Christianity on its aggressive conquering side." And, as he emerges, he is bringing with him the richest trophies of human life and national salvation, that the world has ever seen, to lay humbly at the feet of his Master.

FREDERICK E. LUMLEY.

THE HISTORY OF PREACHING FOR TWENTY YEARS

PREACHING in America during the past two decades has been modified by three influences which we shall consider in a rising scale of importance.

I. THE INFLUENCE OF MODERN ADVERTISING

Twenty years ago the kind of advertising, which we know today, was taking its rise. Then business men sought attention in a mild sort of way, but the present-day art was not matured. Windows held attractive goods then, but the wonderful ability to shout to thousands by means of newspapers, magazines and billboards was not developed. Today, with the many interests of men, clever schemes have been devised to attract attention. An automobile company will gladly pay ten thousand dollars for a single page in a single issue. Electric signs flash the values of breakfast foods, while beautiful pictures make soaps and pianos attractive. The jaded reader is stimulated by bargain advertisements. Getting attention, getting the customer to the counter and selling the goods has become an art, a well-developed, brainy art. Men are paid large

salaries for writing advertisements. Few fields offer greater inducements for enterprise and brilliance.

The pulpit, more or less consciously, has been influenced by this developing atmosphere. When all is said and done, the preacher's task is one of salesmanship. He must find his customer; he must get him within the building; he must persuade him to "lay hold on eternal life." A successful minister must have all the qualities of a successful salesman. To say this is not to drag down the holy church. Any man worth while, who gives his life to the ministry, intends to get an answer to the prayer, "Thy kingdom come." He intends to use every legitimate means to extend the business of the Father. Therefore we are not surprised when one of our ministers is called, this summer, into the national convention of advertising men to discuss the subject, "How to Put a City Church on the Map."

The newspaper and the electric sign have been subsidized by the church. Architecture, music, clever speech have been used to gain attention. That is the problem—to get attention. While the crowds stream past your open doors, while only a little handful of saints is in the pew, the business is comparatively a failure. The church can be like a little, obsolete shop on a side street,

with a few customers, or it can be like a big department store in the heart of town thronged with purchasers. Not only a few, but practically all ministers, have felt and yielded to this influence.

The effect upon preaching is marked—more marked than at first appears. To gain attention the minister takes an attractive theme. The extreme of this is sensationalism, which has reached its limit in the past twenty years. But putting that aside without remark, there is no sin in making your subject attractive. The danger consists, however, in neglecting fundamental things, in avoiding cumulative teaching in broad and deep ways. Current events influence the choice of subjects until the pulpit is severely criticised for seeking to rival the popular magazine. That the pulpit has been greatly influenced by this modern atmosphere no one can doubt. To a certain extent the pulpit is bound to be modified in the choice of themes by the great movements of the time. The people have a right to demand, in days of war, that the pulpit shall give the Christian philosophy of war and peace. Beecher, the king of all preachers, kept in close touch with the world-movements of his day. But there has been a pettiness, in many pulpits, in catering to local and transient affairs. Having

advertised a catchy subject the minister cannot use the same old material. To a degree he must deliver what he has promised, else he will soon be avoided. Advertising today is upon a high plane and it is a recognized principle that the goods must be honest. To take an old sermon out of the barrel and paste on a sensational title is not only dishonest, but worthless advertising. Therefore the very warp and woof of the sermon material is definitely fashioned by the advertising spirit which pervades all life.

The most serious angle of this truth is found when you consider how many sermons are built up around some brilliant epigram, some scintillating half-truth, some bright and striking quarter-truth! Study the subjects, displayed in the Saturday edition, with an eye single to this idea and notice how, "Safety First," "Follow the Flag," "Preparedness," "Watch Your Step," "The 1917 Model," "The Goer or the Goner," "The Hymn of Hate," "Walk Rite," "M. U. F.," and such subjects have prominent place. I am not saying that excellent sermons might not be preached from any of these titles, but I am saying that subjects thus chosen and determined must result in a confused and scrambled theology. Unless one has a very definite ground work for his faith he is bound to arrive nowhere

and, very likely, will preach sermons which will absolutely contradict one another. Who can doubt that thousands of preachers, under the spell of attracting the crowd, at any cost, save complete surrender, are buffeted about from one point of view to another, from one epigram to another, from one current event to another, to the very great detriment of consistent, constructive work?

It is entirely right for the pulpit to advertise; it was never more imperative that attention be drawn to the church. To "put the church on the map" is laudable. Clever language, good music, beautiful architecture, flashing signs are more often than not the vehicles for excellent, thorough-going, Christian ideas. To make ten people hear where one slept before is good business for God. To dress your ideas in the bright garments of modern speech rather than in the ludicrous habiliments of ancient terminology is wise. Crowds must be won. Attention must be secured for the gospel. Advertising is gaining every day. Better men and better methods are being employed. Only honest goods can survive. The minister who has convictions, who is a master of psychology, who yearns to reach the throngs of people for his Lord, has a supreme opportunity in this epoch of advertising. The dangers are

those of sensationalism and of scrappy, inconsistent work. Subtly and gradually during the past two decades sermons have been fashioned under the spell of developing advertising. "What will get the crowd?" has been a determining factor. It has delivered preaching from dullness, it has made it compete with the best the world has to offer, it has exposed it to grave dangers, it has wrought numberless follies, but altogether it has been a great gain.

II. THE INFLUENCE OF THE NEW METHOD OF BIBLICAL INTERPRETATION

On a recent morning I rode into Philadelphia in the same Pullman with one of our city's biggest engineers. If I should tell you his name you would immediately recognize him as a man who has few peers in the scientific world. Graciously he invited me to share his seat and complimented me by talking about religion only. Arriving at Broad Street he invited me to breakfast with him and told me how for twenty-two years he had been a member of an orthodox church, but how, about one year ago, he had entered the Unitarian communion, where he is enjoying a glorious freedom. Leaving him, I could not but wonder whether he was perfectly at home in a church which made so little of the

divinity of our Lord, and was perfectly convinced that had that orthodox church but sympathized with his soul-struggles, he might have been kept in the ranks of the Evangelical movement.

His case is typical of hundreds of thousands. I do not mean to say that all scholars are liberals. We gain nothing by claiming too much either for ourselves or for the Bible! Nor do I mean to suggest that the Unitarians are nearer the truth. I do not believe they are. For my part I much prefer solid, invincible, rock-ribbed orthodoxy, which is grounded in faith in the Lordship of Jesus, to that variety of so-called liberalism which is content with a Christ of less than maximum power and divinity. But between the two extremes lies the safe and sane course.

Twenty years ago many of us came for the first time upon the trail of those brilliant knights who were championing Higher Criticism. Some of us were so fortunate as to have broad-minded teachers who taught us not to fear the quest of truth, who led us safely into the mysteries of the new order. How can we ever thank such teachers enough! They saved our faith. They made it possible for us to preserve the old truth and to welcome the new. Even today, after the battle of Higher Criticism has been fought, there are many who fear the thing as a bogey. We who

have passed through the fray, and who have suffered wounds for our cause, know that the issue was not one-sided. So-called orthodoxy has not been routed. Radicalism has not been victorious. Both have been permanently changed. Today we hear of "assured results"; and, while there is some difference of opinion as to just what these are, yet there is, among scholars, a fair agreement. Looking back over twenty years, however, the church in America, while not as liberal as that of England, recognizes a great difference in theology and biblical interpretation. This difference favors liberal interpretation strongly.

Beecher, Bushnell and Brooks had done much to liberalize theology, but the real cleansing thunder-storm has broken and passed on within our period. The black clouds have rolled away, the air is sweet, the flowers hold diamonds of dew and the birds sing. The world is brighter and fairer.

The historical method of Bible study, the method of Higher Criticism, has, like every other movement, gone too far, and in these last years we have witnessed a gradual settling down to the solid truths. Unfortunately there were some irreverent scholars who did irreparable harm to the cause. There were, also, many unwise young

disciples of the new way who by their smartness and small-heartedness stirred up antagonism for a worthy method.

But among the informed the method, if not all of the results, is accredited. Thinking men and women everywhere are in sympathy with the higher critical way of finding out the truth about the Bible. The fearful are beginning to realize that nothing of value is lost. Higher Criticism is not the same thing as destructive criticism. It does not destroy but fulfill. To find out what the Book says about itself, to ascertain the political periods into which it falls, to learn all that is possible about the whole world of that epoch, to determine if possible by the canons of literary criticism who the writers were, to find out their motives and objects, to make them live again in the light of their own times—all of this, which is Higher Criticism, is to vitalize and make interesting the Book of books, particularly when this work is done by those whose scholarship is reverent and noble, who love Jesus Christ with an undying passion, and who seek only the glory and upbuilding of the church.

The church must retain the respect of scholars. Physicians, attorneys, teachers welcome the truth, search for new light, hail with apprecia-

tion those who by research bring new truth to light. Shall preachers alone be blind guides? Shall the pulpit alone worship darkness? Shall preachers alone call down anathemas upon the heads of those who believe that all truth is of God? Even Pastor Robinson, leading forth his Pilgrim band, could say, "There is still more light to break from the Word of God."

Dr. Gordon tells a beautiful story of how a rich, old fresco was found in the Vatican. The monks had covered it over with their miserable daubs, and, finally some man, in disgust, had covered the whole with white-wash. Reverent and appreciative hands slowly, painfully and scientifically removed the outer layers, revealing, at last, the gold and red of the master, under all. Thus has modern scholarship removed the mediæval lore, the monkish tradition, the human theology of the middle ages and revealed to us the real Jesus—divine and human—who thus seen will draw all men unto himself.

Let it be said, once and for all, with tremendous emphasis, that there is nothing in Higher Criticism that detracts from the divinity of Jesus, from the inspiration of the Bible, from the evangelistic note, from individual piety. On the other hand, this method makes Christ more

attractive, the Bible more illuminating, the quest of souls more worth while.

As the sound of the battle recedes, as the adjustments between orthodoxy and liberalism are being effected, and the fear subsides, when we come face to face with reality, a constantly increasing number of preachers are finding a new joy in their message. The word to describe this new message is "VITAL." Orthodoxy is forgotten, liberalism is forgotten, while the man in the pulpit rejoices in the vitality, the winning force, the divine energy in his word. It convinces and convicts, it comforts and soothes, it demolishes sin, it brings in the Kingdom of God. There is nothing second-hand about it; it is born of real experience. It gushes from the heart like a living fountain even as Jesus promised. Creeds melt away, human swathings of truth are removed, shutters are broken down, the glorious light of truth pervades all. Fear vanishes; unshaken faith, the product of experience, appears. Christ becomes real and close. The Bible fits human needs. Its inspiration is unquestioned because we feel it and live by it. This profound change has come about largely within our period. The day is already here when there need be no misunderstanding between hostile camps. The best of the old is saved, the best of

the new is accepted; the pulpit is immeasurably benefited.

III. THE INFLUENCE OF THE SOCIAL SERVICE IDEA

Ideas, ideas, ideas—they move the universe. A new idea marks a new epoch. By all odds the greatest idea which has dawned upon the world in recent years is that of social service. The term is a trifle thread-bare but I do not apologize for it. The idea is social; it demands service. This idea has transformed the modern pulpit. A recent issue of a journal put out by one of the most conservative denominations bitterly complains because a little boy was taught about clean streets in Sunday school and because a sorrowing widow was crushed beneath the burden of a sermon on "Visiting Nurses." The implication being that Christ was utterly avoided. This is not true; Christ has been discovered as a social server. No one would deny that extremists have, again, done violence to the truth. It would indeed be a tragedy if boys learned nothing but truth about social agencies in Sunday school, although the widow may have found the surest cure for her sorrow in visiting the sick and discouraged.

The calm thinker, however, recognizes that the whole source of our social service teaching has

been found in Jesus. He went about doing good, he healed men. During the past twenty years, then, the church has become Christocentric instead of creedocentric. Today, thank God, the church lives and works close to real life. Never in the world's history were there so many sermons that touch men where they live, never so much sympathy for the oppressed, never so much money for philanthropy. The whole missionary program has been wonderfully stimulated by this social conception. The whole emphasis today is upon that which we call of "human-interest."

> "'Tis life of which our souls are scant,
> More life and fuller that we want."

Dreamy speculations, morbid otherworldliness, dusty doctrines, embalmed theology, denominational shibboleths, stories of thousand-year-old saints, unrelated to our experience—all of this is out of date. What is demanded today is a vital Christ for present day needs. So today you see the preacher reforming his community, fighting against the saloons, not fearful of politics, championing better homes, more playgrounds, summer outing camps, raising money for milk and ice for poor babies (how Christlike!), and even insisting that marriage certificates shall proclaim clean lives. This is the era

of Josiah Strong, Shailer Mathews, Charles Richmond Henderson and Walter Rauschenbusch.

Given a divine and vital Jesus and a social interest among preachers and we can win the whole wide world.

A survey of preachers today is very encouraging. The average of education was never so high. For the most part one is proud of the ministers. They are brave, upstanding men, not afraid of hard work and small salaries. Heroic examples are common. Better sermons are being preached today than have been preached since apostolic days. The sermons are full of Christ. Christ crucified means social service on the part of preacher and laymen. The preaching of today fills pews, recognizes scholarship, serves the actual spiritual and bodily needs of men. It convicts, inspires, sustains, comforts, impells, guides. It gives men hope, faith, courage and love. It does not tease you to do right; it makes you want to be right. In the day of the great war it prepares for peace; it emphasizes the value of inner wealth; it shows how materialism is a dumb idol and points the way to the spiritual good.

There is no cause for pessimism in this survey. The pulpit is gaining in power. The man behind

the desk is the man in front of every good work. The preacher of today possesses the love of truth and the love of souls. A composite picture of the American preacher would reveal a strong-faced man of good physique and of marked intellectuality; courage and energy would be seen written upon his honest face; the signs of hard work would also be chiseled there. To look upon him would be to trust him, for you would feel that he would be your spiritual guide, your champion of the oppressed, your inspiration to live like the Master, and, dying, you would want such a man to look into your closing eyes and clasp your relaxing hand in that strong one of his.

JOHN RAY EWERS.

THE RELIGIOUS VALUE OF SCIENCE

THE benefits conferred by science upon our religion are many and various, positive and negative, general and particular. Science has introduced into religion a more tolerant spirit everywhere, has cleansed it of superstition, has not only accepted the postulate of God, but makes him necessarily immanent, has magnified the Fatherhood of God by studies in comparative religion, has defined the scope and authority of religion, and, at the same time, by the limitation of the scientific method to sensuous observation and to measurement, has left religion to deal in its own way with spiritual phenomena, with origins, and with values except simplicity of description, thus leaving virtually intact those great fundamental beliefs of Christianity. To see more specifically how this is true we will, first, briefly describe the nature of scientific knowledge, and then examine equally briefly some of the contributions of science to the modification of salient religious conceptions.

Possibly, at the very beginning of our discussion, we should answer the really primary question asked in this age of ascendant science: Is it longer possible to hold to any faith whatsoever?

Should we not adopt the attitude of many scientists, notably of Huxley, and consider it almost criminal to believe in the absence of convincing testimony, holding, until such testimony arrives, to an invincible agnosticism? Let us examine science itself for the answer to see if we can discover any threads of faith among the pure gold of truth, and thus be assured that if we discover faith in science, then surely we can take heart and continue in the faith of our fathers in religious matters.

The construction of science can be rendered simple enough. It is said to be made up of facts, hypotheses, and laws based upon the facts. The facts have their elements of faith, but we will not stop with them. The hypotheses are beliefs so frankly confessed that we need not stop to prove their tentativeness. We will hasten on to the natural laws which form the finished product of science and which are supposed to form such impregnable barriers against those who would scale the walls of heaven by faith. Brevity compels us to quote authorities rather than to analyze the situation, and to quote only a few of them.

Are natural laws discovered? Or, are they made? Karl Pearson, who certainly cannot be called a friend of either theological or metaphys-

ical speculation, says, "We are accustomed to speak of scientific law, or at any rate of one form of it, termed 'natural law' as something universally valid," and adds that some assert such law "has a validity quite independent of the human minds which formulate, demonstrate, or accept it." Does it have such independent existence or not? Did gravitation guide the planets before Newton came and did he happily light upon this hitherto unknown force as a discoverer upon a new continent? Pearson replies, "The law of gravitation is not so much the discovery by Newton of a rule guiding the motion of planets as his invention of a method of briefly describing the sequence of sense impressions which we call planetary motion. . . . The statement of his discovery was not so much the discovery as the creation of the law of gravitation. . . . There is more meaning in the statement that man gives laws to Nature than in its converse that Nature gives laws to man." The first result for us to gain is then the truth that natural law far from being an ironclad necessity of implacable "nature" is a product of man's "creative imagination."

Why then do men accept these laws? "Because," is usually the answer, "they are true and certain beyond the peradventure of a doubt!"

That such an answer does not fully cover the case is best evidenced in those instances where it is possible to accept two scientific theories, each equally true and each fitting equally well all the facts in the case. For example, hardly anybody today doubts the supreme law of the heavens which makes the earth revolve around the sun. Yet for fifteen hundred years men believed and taught the opposite. Then, without the discovery of one new fact scientists formulated a totally opposite doctrine and maintained it even at the risk of their lives. Why this sudden change? Had the old facts changed? Were new facts discovered by Copernicus? No; and as Mach has suggested, the old Ptolemaic system which made the sun move, and which Huxley later declared was "utterly at variance with fact" remained just as "true" as the Copernican system which supplanted it. Both fitted all the facts then known; both were equally true. Why, then, was one so eagerly accepted and the other so decisively rejected? Simply because, as Mach, Singer, Pearson, Rice, and others say, the Copernican system was simpler.

Lest we seem to prove this critical point by only one example let us turn to mathematics. Surely geometry is "true" past dispute. Upon its axioms are grounded nearly all higher mathe-

matics and a great deal of science. Yet D. Stecker writes: "In brief, mathematicians have long since learned that there are several systems of geometry, each consistent with all the facts of experience. Euclid's is the simplest of these systems, and we use it because it is the simplest, and for no other reason. Which of these systems is the true geometry of our space we cannot, in the nature of things, know."

Science, then, seeks not *bare* truth but *simple* truth. Natural laws are simple descriptions of nature. But do we *know* that nature is simple? Poincaré, the greatest mathematician of our day, answers, "Let us first of all observe that every generalization supposes in a certain measure a belief in the unity and simplicity of Nature. As far as the unity is concerned, there can be no difficulty. . . . As for the second point, that is not so clear. It is not certain that Nature is simple. Can we without danger act as if she were?" He thinks we must so act though simplicity and multiplicity do struggle against each other. "Here, then," he goes on, "are two opposing tendencies, each of which seems to triumph in turn. Which will win? If the first wins, science is possible; but nothing proves this *a priori*. . . . In fact, we can give this question no answer." Faith, then, is an inherent and necessary working part

of science, and without it no view of the universe can be formulated.

And finally, if further evidence that such faith is akin to religious faith be needed, let us add the words of Dr. Jacoby, Professor of Astronomy in Columbia University, "Therefore is it possible for science, like religion, to believe something not logically proven? Science today has attained only to the portal of knowledge: when her forces shall have stormed the citadel, when she shall stand upon the deepest foundation stone of truth attainable by man, she will find, surely, that stone bedded upon some kind of faith, some belief outside the domain of rigid logic."

I need hardly remind the reader that Christian faith is based upon observation by the senses *(Romans 10:17)*; that it has its hypotheses awaiting proof and its assured natural laws *(Heb. 11:1)*; and is also actuated by its element of desire *(Gal. 5:6)* even as science has a "desire for maximum unity that we struggle to satisfy and the gratification of which consitutes the truth of an interpretation."

BEING AND IDEA OF GOD

From the point of view just described science is one grand search for God. It is the answer to the

"need felt by men of science" to find "some One Thing out of whose qualities or properties might proceed all that is." Unless that One can be found the whole structure of modern science collapses into dismal ruin. Therefore, science boldly posits its God, call it Unity, Energy, or what not. It must be. In this, science is thoroughly seconded by the rationalistic argument which says Something is, for the opposite is inconceivable. Science, metaphysics and religion are all agreed then upon the necessary existence of God.

When science and religion have agreed that God is, they next come to the problem of forming an idea of him. Note here that both agree upon emphasizing as primary not what he is, but what he does. If he acts mechanically, he is matter; if he acts rationally, he is mind. Science was formerly frankly materialistic, but in recent years it has exhibited a marked leaning toward idealism.

One fundamental reason for the change is the new concept of natural laws noted above. They no longer come from autocratic Nature but are handed to Nature by the creative imagination of man. Their essence is not factual but mental. Facts, as it were, are boiled down, their essence retained, and the dregs poured off. Even all

that remains is not accepted. Simplicity, an abstract idea, decides which shall ultimately be accepted. The attribute "simple" is a relation not discerned by the senses. Karl Pearson voices the new truth when he says, "Let it be noted that in this it is not only the process of reaching scientific law which is mental, but that the law itself when reached involves an association of natural facts or phenomena with mental conceptions, lying quite outside the field of those particular phenomena. Without the mental conceptions the law could not be; and it only comes into existence when these mental conceptions are first associted with the phenomena."

It will be noted that the above idealistic elements form a part of science itself. They are not merely speculative contributions forming the background of physics but essentially a part of all positive knowledge. But this recognition of idealism in science does not stop there. Naturally, it reflects itself into the background of science; into scientists' views of the whole universe. The above quoted writer, for example, says facts themselves are merely sensations. "Matter," either as an ultimate thing in itself, or as a concept is no longer necessary to any of the sciences. The facts of the world are sensations.

Impenetrability, for instance, as a fact, is a feeling of push; as a scientific fact, a sensation of sight in a series of perceptions called a measuring scale. The ultimate atom of science is a product of the imagination. The substance of the world is Mind. Kepler's poetic fancy of thinking God's thoughts after him has become literally true of men of science.

This idealistic tendency has, of course, been reflected in religion. It is no longer difficult, as it was during the last half of the nineteenth century when a crass materialism ruled, for men now to think of God as Mind and to perceive that Mind at work in his world. Such a position is not universal, nor even common, but it is growing increasingly easier to take it because science offers no inherent objection to it and because reflection upon the meaning and the concepts of the sciences urges thinkers in that direction. Once it is admitted that God is Mind it becomes practically impossible to believe he is not rational. Though chance or chaos may reign in nature as a thing in itself, still the human mind that introduces order there is God's creation. That guarantees his rationality. Besides, the biological world shows evidences hard to refute of the presence of an originator and designer. These

evidences we will see in our study of the scientific conception of Jesus.

JESUS AND EVOLUTION

The divinity of Christ has received its share of attention from science. When evolution first was invented as a method of genetic classification, many men leaped to the conclusion that the divinity of Christ must disappear under the search of the new theory of explanation offered for the origin of men and animals. Evolution at first thought it could explain the origin of all things, or nearly so. Darwin, it is true, required a few ancestral forms; but Tyndall needed only a drop of slime, and Laplace wanted only some star-dust. But since then evolution has had time to submit itself to a searching analysis and has radically modified those earlier claims. De Vries put the matter in a nutshell in his epigram: "It is not the survival of the fittest, but the arrival of the fittest that puzzles us." Whatever "The Origin of Species" did explain, it did not explain the origin of any species; simply because science cannot explain the origin of anything from the fluidic beginnings of a massive cosmos to the simplest blade of grass springing to life upon a spring-touched meadow. Lest this statement smack too much of the dogmatism with

which religion has always been upbraided, let me but call the attention of the reader to the discussions still going on upon the subject of origins; to the radical modification of Darwinism by De Vries' instantly originating species of primroses; to such attempts at explanation as the "structural proclivity" of Spencer, the "bathmism" of Cope, the "pangenesis" of Darwin, and the "continuity of germ-plasm" theory of Weissmann with his ids, iddants, and determinants; and finally to that perfect Hegelian progression in history from the old fiat creation, through the antithetic, materialistic evolution, to the present-day Bergsonian synthesis "creative-evolution" in which every succeeding moment of the universe contains within it something absolutely new.

Science does not explain the origin of anything because by the nature of the case it cannot. In the biological realm science "explains" by referring a consequent to an antecedent. A real beginning could not have an antecedent, since it is first. We accept the patent fact that "like tends to beget like;" why nobody knows. It is a mystery equal to that other mystery: Every organism is unlike its parents. "We have still to confess our ignorance," says J. A. Thomson, "of how to solve the old problems: How are the

characteristics of the organism potentially contained within the germ-cells? How do they gradually find expression in the development? What is the nature of compelling necessity that mints and coins the chick out of the drop of living matter? The solution is still far off, and perhaps we shall never get beyond saying that a germ-cell has the power of developing just as a crystal has the power of growing." All scientists, however, do not perceive so clearly or state so frankly their ignorance. They call new beings "germinal variations" or "mutations," or use other descriptive terms, which do not explain. True science is silent on the fact of origins, and in that silence the faithful are privileged to hear the clear, small voice of God, the Creator and Maker of mankind after his own image. The process of biological unfolding is a creative-evolution wherein the Primal Energy expresses himself in just that freedom and restraint expected of a rational Mind.

From this point of view, two conclusions result. God is a designer; and, Jesus, the man, was a "germinal variation," a special creation, and, as LeConte suggested, a new and spiritual power introduced into the evolutionary order of things, that the conscious evolution, elaborated by Wallace, might raise men to a loftier plane than

mechanical evolution ever could. That the ideals of Jesus, endued with the power of his life, have played a masterly part in the evolution of our civilization quite out of line with man's natural disposition is amply witnessed by Nietzsche's demand for a total revaluation of the standards now ruling the civilized world. Science can offer no objection to the statement that Jesus Christ is the Son of God in a unique sense, and is also a man specially empowered for a special part and purpose in God's plan for the world.

On the other hand, it must not be forgotten that the earlier evolution, by its examination of the origin of Jesus, forced theologians to formulate a new conception of his divinity. The older conception made him divine because he was one substance with his God. When evolution insisted he was one substance with the Jews, theologians boldly reversed their order and began to ask, not if Jesus is God-like, but if our idea of God is Christ-like. Jesus thus becomes God in a new and more practical sense. What he has been to the evolution of Christian civilization he now becomes to the individual believer, a savior and an ideal working in the usual manner of ideals to regenerate men. Any guarantee that any mind may require to any additional meaning of his divinity is furnished by the work he has done

and is doing in the world. Science, therefore, by its earlier attack upon Jesus' divinity, then by its later discovery of its own inability to explain any origins, and finally by forcing a new conception of Jesus' divinity, has invested him with a more wholesome godliness and deepened the mystery of his person.

THE MIRACLE OF PRAYER

Just as Jesus illustrates in himself a more profound mystery inexplicable to science, so prayer proposes a larger problem to the scientist than the one that appears upon the surface. If a petition to God is answered, that answer involves either a miracle or a total readjustment of the older science, or both. Let us see what science has done in the last quarter century for prayer. By prayer we mean petition and we will consider first, the reflex effect upon the petitioner, secondly, upon other sentient beings; and thirdly, upon inanimate nature.

First, no one now denies this reflex effect. Modern psychology accepts as an axiom the statement that minds do affect their own bodies directly, and even goes as far as to surmise that mind and body are ultimately one. So trite appears this statement that the reader must be reminded of the almost unbelievable fact that

Huxley who exerted such a powerful influence upon the scientific, metaphysical, and religious worlds of the last century, denied this truism flatly; and that Clifford, the physicist, scoffingly asserted that a bare idea could as well link together two coaches in a train as bring about the movement of a muscle. All of this is now changed. Ideo-motor action is admitted. A movement follows immediately upon the idea of that movement unless it is inhibited by another idea. Ideas, then, couched in petitions, have their motive forces and affect first of all, the petitioner's own actions, and then the actions of those who hear and understand his prayer. What are the powers of such suggestion and how far their ramifications extend, how they have averted wars, saved cities, subdued nations, and moulded history for centuries are all too common to excite interest, yet every such influence is as inexplicable, indescribable and miraculous as if God commanded it with a vocal voice from heaven. Further, this is the same suggestion that moves men in hypnotism, that causes cold iron to blister and cold water to scald, that enables ears to hear through walls of stone, cracker-dust to taste sweet or sour, men to become drunk on colored water, to stab their friends with paper daggers, to harden like stone statues, to bring upon their

bodies the bleeding marks of the crucifixion, to grow moribund with the cold of death and with no heart-beat or breath, to lie buried underground and come to life again, and so on through yet other equally astounding miracles.

Still, to these wonderful exploits of the same power that operates in prayer, other events even more marvelous are added by modern scientific research. This field is so new, so vaguely outlined in its reaches and borders, that, possessed by that curious trait of human minds whether obsessed with religious or scientific dogmas, some scientists deny its existence altogether. But psychic research has been so dignified by such leaders as Professor Henry Sidgwick, Sir Oliver Lodge, Professor William James, and others equally noted, that it can lay claim to at least the attribute of careful scientific method in its investigations. Those who are unacquainted with its findings may be surprised to hear that a mother's prayers for a wayward son at the other end of the world may reach him as directly as a wireless telegram may flit from a sender to a receiver, that minds may be read, that sensations of taste without word or sign from the one who is eating may be transmitted to the empty mouth of a subject, and possibly even the conduct of animals may be controlled by thought-power alone. What

all this portends no one can tell. Whether infinite worlds will be opened up for exploration, or only some residuum of old truth will remain after investigation and criticism have had their day, time alone can reveal. If radio-activity has shown that one breath contains the power to run all the workshops in the world, what may not be wrapt up in the soul-aspirations of the whole man? However it turns out, we can even now accept what psychology has done and psychic research is doing as giving an altogether new philosophy of prayer and lending a renewed impetus to the practice of prayer.

But some of us with a large faith are not to be satisfied with these powers of prayer, mighty as they are. We wish to go beyond ourselves, beyond even human beings and sentient creatures and directly or indirectly to remove mountains by petition. Is there any hope of affecting the physical world? Or, does science still hold us prisoners condemned by "natural laws" within the unyielding bounds of "natural forces"?

Even prisoners have some powers. Paul in bonds could appeal to Caesar. Let us see if we have any rights within "natural law" to appeal against "natural forces." First, let it be remembered that the older scientific bug-bear of "natural law" has much diminished in its frightful-

ness. Natural laws are made by man, by his creative imagination, and are subject to constant revision in the light of new facts. Not one natural law today known to science is surely and certainly final and absolute. Any one of them may be revised tomorrow. Secondly, all natural laws are hypothetical. Each contains an "if." *If* a stone is unsupported, *if* it is in a vacuum, *if* no other force acts upon it, it will fall with a certain acceleration. Thirdly, a natural law never exactly applies because conditions are never ideal. Fourthly, even if it applied from the beginning of time, it *might* fail the next time though all conditions were perfect. Fifthly, since human beings are in the world with wills and memories no next moment can be exactly like the last moment.

Further, natural forces have been considered omnipotent adversaries to the answer of prayers. They appear to be so mighty in the face of one poor human being's puny petition. Yet a moment's reflection reveals that the world is not dominated by one natural force, but is full of "natural forces" opposing one another in such ways as to balance exactly one another's effects. An infinitesimal force much too small to discover by any known instruments, applied, for example, to a radium atom at a certain moment, may

explode it with the emission of thirteen million five hundred times as much heat as that let loose by any known chemical action. The same force applied to a falling seed might drift it to unknown shores, people a new land, change the destinies of races. In such situations the puniest prayer may be the critical factor. Further, wherever human beings are involved in such balanced systems, the human will, which can have no physically measurable force whatever, may side with one of two absolutely equivalent sets of forces and so bring about infinitely different results from those that might have been. The peasant-prisoner at Waterloo might have answered Napoleon with a nod requiring precisely the same energy as the one he gave and the history of the world would have been changed. Such examples are innumerable. In the ordering of the infinitely complex play of "natural forces" by that Supreme Intelligence, what scientist can say that a petition flung out into the unstable systems of atoms or of suns may not add the mite of its force to the desired order of things and so create a new heaven and a new earth? Since the discovery of radio-activities and the awesome possibilities wrapped up in atomic disintegration and the transmutation of metals, we dare not limit dogmatically the powers of man or the will of God.

Finally, we come to the question of God's answering prayer directly by the performance of a miracle. Not so long ago such an event was thought to be impossible because miracles were thought to be impossible. Goethe, I think it was, said even though he saw with his own eyes water burn or a dead man come to life, he would not believe it. Such things, however, are matters of circumstances and definitions. Miracles may be conceived first as contraventions of natural law; secondly, as unusual or wonderful occurrences; thirdly, as events indescribable in a scientific sense, but in each case the act of God. The contravention of natural law is not now looked upon as a very serious matter. As we noted above no natural law is absolute. The world is full of wonders. Men look through living flesh, talk across oceans, see a chick torn in two before their eyes and behold two living chicks rise from the halves, etc. The crooking of a finger is indescribable by science and a daily miracle. When in 1903 Curie discovered that a gram of radium apparently without loss, could raise its own weight of water from freezing to boiling every hour, it was equivalent to finding "a red-hot stove which required no fuel to maintain it in heat." Finally, as science posits an Energy which is everywhere at all times, to which must be attrib-

uted all change, no valid objection can be urged against miracles in any sense. The fact is, religion is as loath to acknowledge miracles in the old sense of God's occasional and arbitrary interference as science is. And since religion expects God to answer specially only those prayers that are according to his will for the world, science interposes no objection. Since all phenomena are direct expressions of a God whose will is rational and power supreme some prayers consonant with the purpose of God or the good of mankind may be answered because they are uttered and for no other reason. Surely science offers no obstacle to any man's expression of his instinct to pray; and just as surely no one stultifies his intellect by praying.

A LIFE AFTER DEATH

As we saw in the first part of this paper, science has its faiths which spring up in answer to the desires of the human heart. Thoroughly in accord with this spirit are the words of Henry Ward Beecher when he says, "Man does not believe in immortality because he has ever proved it, but he is all the time trying to prove it because he cannot help believing in it. The soul is the enigma. God and immortality are the solution."

It is in this spirit that science has at last recog-

nized this quest of countless millions, this seeking by prophet, priest, seer, philosopher, and finally by the inductive investigator. The practically universal desire justifies here as elsewhere in science, the attempt to discover the truth. Likewise, according to Herbert Spencer's suggestion that when any belief has been held for a long time by many men, some foundation of truth must abide therein, the widespread and world-old belief in a life hereafter makes it a respectable subject for study. Groping instinct, superstitious sign, divine revelation, philosophic deduction, have all been invoked in the past to support this hope, and now at last comes inductive science, fearfully and hesitatingly, to lend its aid.

Of sure results, we can offer little as yet, but we can say much for what science has done, first, in changing its utterly sceptical attitude of a generation ago, secondly, to the application of its method to the study of the problems, and, thirdly, of its present feeling that possibly there may be something in it. This condition has come about through the Societies of Psychical Research, both English and American, and to their infinitely painstaking sifting of evidence from all over the world. Space permits no detailed account of any instances, but some of them have been the appearances of dead persons and

messages delivered that seem to preclude the possibility of any conscious or unconscious deception and which demand for any explanation whatever, powers and means of communication heretofore altogether unknown. It is certainly conservative to agree with some of the greatest scientists in their expressed belief that the existence of a future life beyond the grave may some day be established upon an inductive basis.

SUMMARY

To summarize briefly what modern science has done for religion, let us repeat that science recognizes its field and has compelled religion to recognize its field. Science has strengthened men's faith in faith, has posited a God, has recognized its inability to answer the questions "Whence?" "Whither?" "What?" and "Why?" and has recognized the validity of any widespread human demand for an answer to any hope in man. Concerning the divinity of Jesus, the answer to prayer, the possibility of miracles, science itself has swept away its old objections and has aided religion in clarifying and rendering practical these concepts. To the belief in immortality the scientific method, outside the domain of orthodox science, has rendered and is still rendering signal service. From all these considerations it is

possible to understand why the greatest men of science, men whose mental energies were not consumed with their own specialties, were able to make the following affirmations. First, Professor Meehan voiced what is true of many students of science when he said, "Scientific studies have strengthened my faith, strengthened it indeed to an extent that no study besides could have effected." The same thought was voiced by Sir William Thomson: "Let nobody be afraid of true freedom of thought. Let us be free in thought and criticism; but, with freedom, we are bound to come to the conclusion that science is not antagonistic to religion, but a help to it." Joseph Henry suggests the cure for feeling any antagonism between science and religion, in his words: "The person who thinks there can be any real conflict between science and religion must be either very young in science or very ignorant in religion." And finally, let our faith be staid by the calm dignity of Sir Oliver Lodge's nobly worded creed: "I believe in one infinite and eternal Being, a guiding and loving Father in whom all things consist. I believe that the divine nature is especially revealed to man through Jesus Christ, our Lord, who lived and suffered and taught in Palestine nineteen hundred years ago, and has since been worshiped by the Christian

church as the immortal Son of God, the Savior of the world. I believe that man is privileged to understand and assist the divine purpose on this earth, that prayer is the means of communication between man and God, and that the Holy Spirit is ever ready to help us along the way toward goodness and truth, so that by unselfish service we may gradually enter into the life eternal, the communion of saints and the peace of God." *

ARTHUR HOLMES.

* The above quoted selections are from a collection made by Professor Thomas M. Iden, himself a physicist and Bible teacher.

RECENT TENDENCIES IN PHILOSOPHY THAT ARE SIGNIFICANT FOR RELIGION

PHILOSOPHY has been defined as an "attempt everywhere to reconcile the religious view of the world with the scientific explanation of nature." * This reconciliation it seeks to accomplish not by discrediting either science or religion, but by mediation. Its task is to allot to each a sphere within which its validity shall be acknowledged, without assuming for its viewpoint either totality, or exclusive finality. The truth must in some manner reconcile and include the outlooks of both the religious and the scientific types of mind.

Until our time, philosophy has been more tolerant than theology; it has likewise been more reverent than science. Its contributions in either direction have uniformly been such, therefore, as to widen opinion, and to discourage dogmatism. As a result, religion looks with more sympathy upon the conception of the reign of law in nature; and science more readily concedes the possibility of freedom in the domain of the spirit.

For the insight that has evolved this method,

* Paulsen, Introduction to Philosophy, preface, p. xii.

we are indebted primarily to Kant. The solution which he offered contains indeed much that was achieved in earlier times. But Kant both included this earlier thought and transcended it. This he did by distinguishing clearly between two radically different functions within consciousness, that of intellection and that of volition. It is the province of the intellect to register the world as an order of experiences subject to necessary limitations which the knowing consciousness imposes upon itself, these limitations being the laws of its own structure. Volition, on the other hand interprets the world in another but equally valid manner, in terms of ideals and of faith. Science is the result of the processes of intellection. Religion is the companion interpretation of the same world, arising within the will.

The significance of Kantian thought for religion is both negative and positive. It sweeps aside as dogmatic and incompetent all so-called scientific evidences and historical and teleological proofs. But it at the same time and to equal effect denies to science the competence to negate the beliefs of religion upon the ground of their conflicting with its own claims. For those claims are themselves but an interpretation of the nature of things, arising out of the nature of conscious-

ness. Religion must indeed, since Kant, stand upon other than the old foundations, derived from the Platonic confusion of ideas with necessary realities. It must also seek a wholly new intellectual formulation of its convictions from that which issued out of Platonic realism, or else it must, as Kant thought, abandon hope of intellectual apprehension and support entirely.

For traditional and uncritical thinkers theology pursues the even tenor of its way. Their dogmatism remains unshaken; and revealed Scripture for them constitutes an order of knowledge different in origin and higher in kind than the knowledge of science. Religious philosophy is an impertinence therefore, save as it offers some key to the exegesis of Scripture, or supplies the historical background against which the doctrines of revelation may be brought into clear relief.

But for all who have comprehended Kant, religious philosophy has a task no less momentous than the discovery of means other than revelation to validate the ideal hopes of mankind. Within the consciousness of the individual, or beneath it in some sub-conscious level, or in the mind of society, or in the universe at large is sought that which will reassure us concerning the

security of those values that alone give meaning to life.

PHILOSOPHY AND RELIGION

With these specific issues, the philosophy of the century since Kant has been primarily concerned. Its attitude toward religion may well be the criterion of any system of recent thought. Philosophies have been affirmative, or negative, or agnostic, or positivistic, or their points of view have joined something of one with another of these attitudes. Yet every modern philosophy has emphasized at least for psychological reasons, the necessity of religion. Witness the Positivism of Comte, the Naturalism of Spencer and the Materialism of Haeckel, each of which has proposed certain conceptions of a quasi-ideal character to serve instead of the deities which criticism is supposed to have destroyed.

Besides its indebtedness to Kant, modern religious thought has derived impulse from at least three other major tendencies. They are first, the historico-critical movement which has compelled our religion to newly evaluate its traditions and its Scriptures; the second is the new knowledge of the religious beliefs and customs of mankind in general, made available to Christianity in our time by the labors of scientists and the

propagandists of the Christian faith; and the third is the scientific doctrine of evolution. These four, the Kantian metaphysic, the Higher Criticism, the inductive study of religion, and the evolutionary movement combine to constitute the problems of modern religious thought.

(1) I shall attempt to classify the various tendencies I can mention in four groups. First of all are the Neo-Kantian thinkers, for whom duty is an inwardly derived imperative, while God, freedom and immortality remain ideals beyond the reach of proof or disproof. Religion is the faith that duty will be rewarded, and that values will be preserved by the Ideal Will. Thinkers of this type are the theologian Ritschl, Hoffding, Von Siebeck and Eucken in Germany. Professor Munsterberg's "Eternal Values" arises out of the transcendental idealism of the Neo-Kantians, but assumes a more positive epistemological attitude. Recent studies of the philosophy of values have developed widely differing conclusions; but all have arisen out of the will-philosophy of Kant.

Neo-Kantian thought has communicated to religion the attitude of ethically serious agnosticism. It is the spirit of Tennyson's prologue—

> "We have but faith; we cannot know
> For knowledge is of things we see:

And yet we trust it comes from thee,—
A beam in darkness,—let it grow!"

Or with Henley, it thanks whatever gods there be for its unconquerable soul. It is not the agnosticism of inertia, but of melioristic and heroic effort. It is not cocksure, but reverent. It is not complacent, but diligent. Fitche's "Vocation of Man," Carlyle's "Sartor Resartus," James' "Will to Believe," and Whittier's "godlike will to do" are expressions of it.

CRITICISM AND MYSTICISM

(2) A metaphysical movement that I shall call Neo-Romanticism has communicated its stimulus to a host of thinkers, and has developed tendencies of the most varied and far-reaching character. Originating historically with Schleiermacher, it conceives religion in terms of feeling, which it elevates to the level of epistemological validity. It finds in the regenerating experiences of the soul the immediate religious facts which revelation at best expresses at second hand.

This movement in common with earlier romanticism conceives consciousness as arising out of a level of unclear, or nebulous instincts by a process of apperception or evolution. The study of this process has developed the modern science of psychology. The application of psychology to

religion in turn has yielded a literature of almost unprecedented suggestiveness and value. The studies of James, Starbuck, Stanley Hall, Irving King, Coe, Pratt, Davenport, Stratton and Ames are instances of the variety of method and opinion obtaining within the range of introspective study. Contributions to the subject have been made by Watson, Royce, Leuba, Jastrow, Sabatier, Pfleiderer and a host of other living or recent scholars.

The psychological method has yielded to religious thought two results. These are, first, knowledge of the specific experience called religious. Secondly, the interpretation of the customs, beliefs, and documents of religion.

The Higher Criticism is much besides psychology. It is history, archaeology, philology, ethnology. But these are, or employ, psychology. The Higher Criticism is the understanding of literature by the guiding principle of a developing mentality in ancient peoples analogous to the development within our own minds. Psychology has created the literature of comparative religion. It has transformed the methods of the Christian missionary, and of the Christian church. It has given the element of social counterpoise to religion. It has illuminated the Bible, dispelled magic, explained mystery, justified miracle, and

by revealing the nature of illusion saved the character while allowing for the relative intelligence of writers who chronicled the impossible.

Perhaps the most acute problem arising out of the psychological movement is that of the epistemological value of Mysticism. Neo-mysticism differs from its prototype in respect of its being concerned with particulars, which are apprehended through the senses. And it regards its emotive elements as illuminants of the entire conscious field, whereas ancient mysticism involves the quietism of emotion, reason and the senses. As a type of religious experience, however, the mystical must be treated separately from the sense-reason consciousness. And its truth-value is reckoned by sharply differing standards by the advocates of differing metaphysical opinions. The Neo-Kantians treat mystical states as merely subjective values, whose meanings are incapable of conceptual formulation. The Idealists, Ward, Royce, and Bosanquet, incline to regard immediacy as nascent or poetic truth, which, however, depends upon rational validation for its value.

For the Romanticists however, immediacy is the acme of consciousness. They differ as to whether to regard it primal or final, source or goal to the sense-reason type of consciousness.

The pre-Kantian thinkers of this type conceived ideas arising out of unclear feelings, whose vague intimations were nearer to truth than the refinements of thought. Goethe shared this opinion. James' doctrine of the evolution of consciousness appears to combine the romanticist doctrine of a primal will with the Darwinian principle of variation and struggle. In his earlier writings James evidently teaches the primacy of will to reason. In his later doctrine of mysticism he hints, however, that a higher form of consciousness may develop beyond the sense-reason type, which becomes goal, rather than source of it. While spontaneous in its origin, and rare as yet, the mystical type may become more and more common as the race advances in religious development.

Bergson regards immediacy, or instinct, as both source and goal of our thought. Unlike his forerunner, Rousseau, whose "back to nature" was a glorification of the primitive alone, Bergson esteems instinct to be a "higher rationality"—an insight whose realization involves both culture and a specific act of rational self-resignation by force of will.

By either view, the human may come immediately into the presence of the divine. Approaching this opinion, Eucken regards religious

experience as a fusion of reason and feeling to yield a state which is strictly neither. So, also Professor Hocking's conception of religious experience is that of a highly emotionalized idealism. Royce also admits that the feelings may be pioneer to the reason, which, coming after, reduces the hazy apprehensions of the soul to clear consciousness.*

PRAGMATISM

It is the lack of definite knowledge concerning the truth-value of Mysticism that constitutes its charm as a philosophical problem. The solution involves both further observation and metaphysical interpretation. That is, its truth depends both upon the existence of powers of immediacy by the mind, and the existence of spiritual reality of nature such as to be thus apprehended.

(3) Third among the tendencies to be here noted is that of Pragmatism. This movement professes a metaphysical attitude of entire hospitality, accounting the truth criterion to be subservient to, if it be not identical with, the test of instrumental or utilitarian efficiency. Its theory of being is, however, a blend of Romanticism and Darwinism. Its chief exponents have been William James and Professor John Dewey.

* Royce, "Sources of Religious Insight," 1911.

Pragmatism is romanticist, in that it conceives higher consciousness to be evolving from the primordial will. It is Darwinian, in that it holds the method of evolution to be by variation and struggle. The truth for each species, and to an extent for each varying individual, is an ideal construct. The test of truth, however, is success in the struggle for existence, or in the struggle for advancement toward a more satisfactory state of being.

Accepting the idealistic theory that knowledge is a construct of the will, Pragmatism assumes an attitude of agnosticism, or of positivism, toward questions of ultimate reality. Since knowledge is purely relative to the type, or to the varying individual, a world-view comprehending a compulsive criterion of social or ideal character is impossible and impertinent.

Three gains to religion from Pragmatism are urged by its advocates. First of these is its resolution of the antinomy between science and religion. This, it accomplishes as did Kant, through its principle affirming the relativity of all knowledge. The conflict betwen religion and science "arises out of an effort to elevate their respective standpoints into ultimate, or metaphysical, points of view." If either assumes to regard itself an ideally true account of the world as a whole, the

like assumption by the opposing view is excluded. But if each interpretation be regarded as only relatively or pragmatically true,—that is, true because it satisfies a vital, but not necessarily permanent and unchanging interest,—it is also possible to find room in the same world for another truth-aspect of things to exist, interwoven, it may be, with the very phenomena that have yielded the knowledge of the opposite character. Precisely as a church building may be both a house of worship and a work of art,—each of which it is, not in itself, but to the respective users,—so the world is both mechanical and teleological, both amenable to cause, and the embodiment of purpose.

But a second gain arises from the nature of the ends which Pragmatism proposes, as the tasks of religion. Absolute metaphysics postulates a sovereign Deity; and man's chief end is "to glorify God and enjoy him forever." Pragmatism enters no denials as to the being of God. But it proffers such ends as will surely satisfy "whatever gods there be." Its positivism forbids it to speculate as to what can never be proven or known,—namely whether there be a Deity. It is free therefore to work upon causes, and toward ends that are practical, reliable, and plastic in its hands. The very nature of human

life forbids us to think that any one type of service or direction of progress can be always in accord with human need. The high values of life are themselves seeds of new and unexpected development. For the reason that a religious program offered primarily or ultimately to satisfy a reigning Lord, cannot be known in advance to provide for the fullest and most varied growth of the souls by which that program is supported, it follows that religion so conceived may in the end defeat itself. But the conception of religion as the service by man of man, in ways progressively discovered and devised by the growing consciousness of value in the culture of which the service is found fruitful, establishes for religion both an effective stimulus and a realizable ideal.

The third gain is the attitude of toleration toward religious minds of all types, that subscribe themselves as being in accord with this aim of human betterment. Catholics and Protestants, Gentiles and Jews, Christians and Mohammedans might thus join together. Even Theists and Non-theists,—those who regard spiritual reality to be fundamentally one, or numerically many,—may thus labor in accord. Howison's "City of God," which is a republic of free souls; James' "Pluralistic Universe"; and the eternal world of free individuals contemplated in Ward's

"Realm of Ends" may be by Pragmatism conceived as the true end of all religious endeavor,—a cause that intends and secures the religious development of mankind, without the aid of conventional or uniform beliefs.

IDEALISM

(4) Lastly, the various shades of opinion that may be classified as Idealism, must be considered. Originating with the Kantian doctrine of the thing-in-itself, Fichte, Schelling and Hegel developed the conception of Absolute Idealism. Discredited at length because of its denial of freedom and personality, modified forms of it have reappeared in the thought of John and Edward Caird, T. H. Greene, Bradley, Bosanquet, Paulsen, Ward, and Royce. These have combined with the root principle of Hegel, elements of romanticism and of evolutionistic empiricism.

Modern idealism agrees with its ancient prototype, the thought of Anaxagoras, Socrates and Plato, that the spirit of man is essentially one with the universal reason, or spirit. The world, and specifically the moral and religious experience of humanity is a phase of the divine experience. Unlike ancient idealism however, ideas and deeds are not regarded as wholly inde-

pendent creations of the divine will. They involve the participation of the partly enlightened intelligence and will of man. For the ideal, perfection is not claimed, as with Plato. The divine is not transcendent but immanent. The divine is not necessarily perfect, but growing, and incomplete.

The world of experience as with Kant, is a construct. But it is not the arbitrary construct of static categories; it is rather the voluntary interpretation of a fluid consciousness, seeking its own and the perfect self-realization of others. The world of each individual is partly insular, partly suffused with that of others. Such ideas as have social value, are communicable. The stock of communicable ideas objectifies the community or the social consciousness. As individuals approach to genuine insight their consciousness merges with, or becomes sanctioned by the common insight. Truth comes to mean then, what all minds would approve, were the judgments of individuals unified as they would be, if resolved into a single, universal, all-sided judgment. "What-would-be-true" to such a consciousness becomes the ideal criterion of truth and error. "What-would-be-good-and-right" by the same token becomes the ethical goal of every life that is able to conceive such an ideal.

An idea—derived empirically from the fact that progress does actually yield such a growing consensus—gives rise to the ideal conception of an ultimately totally unified consciousness. This consciousness contains and consists of the total number of individual minds in the universe. Such a being is like any organism, more conscious in some parts than others; some functions are almost wholly means, while others approach the dignity of ends. Such an organism is both one, and many. It may well be a pluralistic universe.

Religion with Hegel was just the self-consciousness of God, in man. It was the realization by man of himself as means to and participant in this larger joint self which is God. For the modern empirico-idealist, religion is the longing of the disjunct self for the perfection of such joint life as its will voluntarily conceives and desires. Few wills as yet, have the intelligence to perceive that the union of all conscious wills would be a benefit. But the ideal for such wills is the intelligence to so comprehend all life as to appreciate it.

Empirico-idealism derives its romantic element chiefly through Schopenhauer. Being is will, and idea. Will is primal, idea is final. The creative source may well be an impulse, a blind tropism, a dynamic resurgence, an *elan vital.*

But for Idealism, not instinct but a cosmic reason is the goal.

The main tendencies within Idealism are efforts to escape Absolutism. Notable are the recent utterances of Bosanquet, Ward, Rashdall and Hocking.

The evident value of certain elements in all these varying doctrines challenges the modern thinker to attempt their synchronism. A fusion is doubtless possible, such as both to satisfy the intelligence and to fortify the will in its efforts after the attitude that befits the truly religious soul. As with all precious interests,—love, art, truth,—religion is also a luminous mystery. Therein is its engaging and perplexing charm. Therein also resides its permanent power to develop the soul of man. So confesses the ancient canticle,—"as it was in the beginning, is now, and ever shall be" while knowledge remains partial and character incomplete.

Willis A. Parker.

RELIGIOUS VALUES OF THE FINE ARTS

THE pleasure and the training produced by both the creation and enjoyment of the arts have important religious values, making us feel and act religiously. This is because the arts are universal and democratic in character and appeal, and because they persuade us to see life and its experiences as does the highest intelligence, as they will finally be constituted, and as they are already making for a universal and happy brotherhood of men. In the fine arts we feel that we have life presented with increasing satisfaction to the fatherly intelligence that originated it and also to the human consciousness that must concretely live it.

The arts have had and will still have many legitimate conflicts with the forms and formulas in which religion has expressed itself, and they bear within themselves many faulty social and philosophical views due to the fact that they are evolutions from the error-bearing, human, natural side of our total experience. They must respect and cling to the principles of their own natures and not become mere servants of religion. On the other hand it is ever clearer that they naturally support and coöperate with those

feelings and convictions concerning the unity and the religious meaning of the world and of experience, which come from all our fields of thinking and behavior. The instinct, therefore, of many religious persons to demand beforehand that the cultural products of the arts be dogmatically and pedagogically religious is an error; only in independence and voluntary coöperation can these results have their best religious values.

Some of these values may be stated separately.

THE FREE SPIRIT

(1) In the free and flexible instruments and media of expression—both for records and for thinking and teaching—in the fine arts there is great religious value. There seems to be an inevitable tendency in religious matters toward fixity of statements of belief, toward formulas and rituals for the sake of teaching and public worship. The help given in discussion and propaganda by dependable regularity of phrasing is undoubted; but its trend toward linguistic Pharasaism is equally certain. Even the free and figurative language of our ancient Scriptures is abused and misconceived just because so much revered and used for orderly teaching. The most absolute law of a fine art is that its medium of expression must be free, flexible, per-

sonal, bending to every phase of thought and feeling, avoiding repetition and reminiscence of other artists. It must have many phrases for facets of the same idea; it must play about its subject, and be suggestive rather than attempt exhaustiveness. The artist feels that thus he more nearly expresses the exhaustless particularity of the world, whose laws are evermore less obvious than its phenomena. Here one must move, and move rapidly; each step has sufficiently firm footing for the instant, but one must not stand. Words in great literature have meaning,—but for the moment, the context, the mood. To fix and limit the language of feeling, is at once to inhibit its growth; here too the "letter killeth."

In artistic expression too, is the phenomenon of figurative expression, stating things not for themselves (that is impossible) but in comparison, association, allusion, so that we convey what is not clear and make forcible what is weak or commonplace. It seems impossible to teach spiritual fact or feeling "without parables."

It follows from all this that minds accustomed to the method of the fine arts have a training in the use of instruments of record and communication which renders them free, delicate, supple, individual, and so more ready to receive and

enjoy the language of the Deity spoken to us in the infinite variety of the world, human consciousness, and history.

THE STIRRING OF IMAGINATION

(2) After the first contact of our minds with the elevating media of expression in the arts,—their language, forms, colors, atmospheres,—the next thing which normally occurs is the stirring of our imaginations. At once come vivid pictures of men and things, forming living images, presentations of objects as if they were directly before our senses. We see the invisible, the far-away, the dimly-apprehended. We are in the scene, and take part in the activity portrayed. Our own memory images are aroused again, but are enlarged and refined by the expert and vivid pictures of the artist. Hamlet or Penelope are as actual to us as are our daily companions. We actually sit by

> "—magic casements,
> Opening on the foam of perilous seas
> In fairy lands forlorn."

We thus, just by concrete imagery, get away from the prepossession with our homely surroundings so often ugly and unhelpful, and we can at will choose and enjoy a whole universe of beautiful objects and noble people.

In the fine arts too we find the marvels of the imaginative creation of new and wonderful wholes. Entire new landscapes are given with sky and air such as we can seldom see; new characters of men are created out of the scattered elements we know well but never saw gathered together before; vivid social situations and experiences are outlined for us, embodying and summarizing mental histories which we know only in part. In great art these creations do not break with or deny our daily experiences, forming for us an alien, artificial world; but they do enlarge and cultivate these experiences. Here we see life as it may or ought to be; here are visions for our hopes and aspirations, the gift of "something evermore about to be."

Now this freeing and enriching of the imagination has great religious value, enabling us "to endure as seeing him that is invisible," making real and tangible our best dreams and hopes, and, like the hypothesis of scientific experiment, constituting in our minds for choice or for criticism things we long to possess. Men are led in their social activities rather by their imaginations than by their judgments. Happy those who have been taught to see and hear and feel the best the human faculties have been able to conceive. In art we see great dreams, noble ideas actually at

work, creating pictures of what might be. Convincing help always comes to the possessor of an ideal by seeing it concretely tried out. As Browning taught us, in art we see for the first time the things we have longed to see but could not. Take Shakespeare's "The Tempest" as a living example of what our world would be had our leaders a combination of knowledge, practical power, and benevolence. "The Tempest" thus shows to us the ideal man of the future actually at work.

Incidentally, the best help for understanding and not abusing the highly picturesque and figurative language of our Scriptures lies in the discipline coming from the same kinds of expression found in our secular literature.

MOVEMENT AND COMPOSURE

(3) The fine arts give us a constant alternation and interrelation of activity and rest, of brilliant, vivid, changing realities, and of summation, grouping, attainment, solution. Here are the brilliant analyses, separate facts, marching and flying notes, followed by the soul-satisfying cadences and the sustained harmonies of great music; here are the individual facts and emotions of a poet's materials brought to a logical and restful conclusion; here are the spirited activities of

the early parts of a great play, calling us to sympathetic realization of life's vivid tangled ways, and here also the pathetic rest of tragic endings or the sunny solutions of comedy and romance.

Now purely religious literature has too often given us pictures of rest without activity. It does this to satisfy troubled and discouraged minds, sick from too much experience. But the normal mind cannot be satisfied for long with images of stationary Edens and paradises. It demands also an active, propulsive world in which to live. In art the two elements are combined. We get equally the intoxication of the open restless ocean, and the composure of the "sailor home from the sea," the bird alternating its eager search for food and love with quiet brooding over its nest; the soul of man reaching out and laboring and longing, yet enjoying as well the results of labor, the moments of pleasure, the heavens of complete satisfaction. Actual living itself is too restless and unsatisfying; religion too often passive and lifeless, a changeless perfection; in the arts the two needs of the mind are vitally met because for success neither element can be absent.

REFINED PLEASURE

(4) In nothing has art more to contribute to religion than the gift of refined pleasure, of

activity of the natural functions which leaves no regrets. Religion has always been afraid of natural pleasure; it has found it associated with indulgence, with luxury, with excess, all opposed to control and service, and to the welfare of the future. It identifies pleasure with activity of the senses, with personal selfishness, with lawlessness.

Yet it is clear that the demand for pleasure as the measure of successful living is all but universal; it is mankind's normal test of the worth of activity, and when wholesome is cultivating as well as satisfying. The problem is to produce a pleasure which is normal, which does not debilitate, which is carefully considerate of the organs and functions that produce it, and which is pursued not for itself alone.

Now it is the immediate aim of all the fine arts to give the mind pleasure, even when record or teaching is most pronounced. The harmonies and melodies of music; the pictures and "arrangements" of painting; the rhythms, images, unities, of poetry; the groupings, masses, outlines of architectures,—all must produce pleasure first. But here are refined pleasures; they do not leave the mind limp or sick; nor are they followed by collapse or satiety; they can be shared by others and are never selfish.

Religious teaching and activity, with their

emphasis upon discipline and self-control, with their concernment about recovery from sin, with their heroes and examples far away in time and space, with their anxiety about the distant future, are not usually immediate bringers of joy; their formulas, scriptures, and rituals do not produce pleasure at once or uniformly. Yet all teach that righteousness should be joyous and faith in God an endless happiness.

Art can be a compaion to religion in habituating the mind to pleasure without sin, when—

> "Love is an unceasing light,
> And joy its own security."

GREAT PERSONALITIES

(5) Art criticism uniformly begins by inquiring into the personality of the artist. We must know his history, his environment, his point of view. Even when most objective and reproductive, art is not photography or colorless imitation. It is the result of the intense reactions of important personalities. The artist chooses his material, transforms it here, emphasizes it there, making it the medium of his own ideas. In this his work differs radically from science, wherein the personality of the worker is an illegitimate intrusion.

Art emphasizes the gift to mankind of these

great personalities, men born with unusual quantities or delicacies of spiritual powers,—poets, prophets, seers of visions. Such men are exceptionally sensitive to all experience, widely sympathetic, nobly imaginative. They have the instinct to remake life as well as to understand it, and they can hold more of life together in a harmonious view than can common men. Art provides for them an infinitely flexible as well as comprehensive medium of expression. They seem easily to see life *sub specie aeternitatis.*

Their work gives us, too, concrete accounts of intense, intimate, personal experiences in the realm of feeling and conduct. To use the current mode of phrasing of great artists, we get their personal "impressions" of life and things. With all its weakness, its opposition to our enthusiasm for law and uniformity, this doctrine of impressionism keeps alive both for philosophy and taste the work of great single persons. And in them the rest of us find life functioning more beautifully and completely. They are thus "friends and teachers of mankind."

Now this work and material seems to help correct the ecclesiastical instinct in religious life toward creeds and formulas and the needs of church rituals for fixed repetitious materials. A hymn must not be very personal, else it cannot

be used by many individuals; a poem on the same theme and in the same form cultivates this very individuality. It is hard to glean from the Scriptures intimate and continuous histories of personal experiences corresponding to or enriching our own. The immortal seed is there; but the full grown tree often is not, and the fruit not just such as we can reproduce or enjoy.

Now the training of personality thus produced by the fine arts has great value for religion in causing the universe to seem the work and abiding place of personal intelligence, a point of view hard to keep bright in days of mechanistic philosophy. Without it, religion would seem to be but a most temporary labor of helping to police society, or offering comfort to the unintelligent. With it we are truly living because God lives in us.

THE WORLD ESSENTIALLY SPIRITUAL

(6) An idealizing and religious value comes from the world of art in that it does and must present the essential spirituality of the visible universe—to use a phrase from Wordsworth; and equally that experience is spiritual in being at its best (and it is here it is to be tested) emotional, voluntary, and self-conscious. There could be no poetry written about a merely me-

chanical world, nor of human experience which is mechanical and fated. If the world is a mechanism only, the human response to it would be a mechanical acceptance wherein both admiration and pathos would be absurd.

No, art must view the natural world as alive with intelligence and with some purpose, even if this be never correctly comprehended. It must also see human behavior working under the principles of choice and responsibility, and of sure ideals which make the next things to be done have some meaning and beauty to the doer.

Matthew Arnold pointed out the tendency in all religions to drug their very natures by fixing the ideas of the moment in notable forms and then coming to care only for the forms,—so much, finally, as to destroy the ideas. In poetry, on the other hand, the idea is everything; it must be ceaselessly criticized, kept alive, allowed new garments. Here there can be no fixity of form, no unspiritual mechanics. So all the arts, in spite of their inevitable concernment for form and the media of expression, are first and last concerned with the ideas they are expressing, with spiritual experiences.

Our arts thus correct the too frequent philosophy of the religious consciousness, especially of the far past whence our Scriptures are drawn,

to present both nature and organized society as a lost "world," dead and loveless. It should contribute much to the modern religious consciousness to find that in the arts the physical world of earth and sky, of plant and animal, of light and darkness, all glow with life and beauty.

> "A sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man."

And not even revolt or despair can prevent the spirit of art from seeing human life and society as a world of free spirits pursuing ends that to them are ideal, constantly approaching the realization of dreams of beauty and goodness.

CHANGE AND PROGRESS

(7) If the universe is a living organism and human life has meaning because a part of a living whole, then change has meaning since it implies growth. In all the arts we are ever aware of a passion for the new. There is wide room in art for keeping alive old beauty, and Homer re-lives in Kipling; so there is for permanent and static beauty and classical art loves to keep alive "the glory that was Greece." This art and this beauty have religious value, pleasing our passion

to grasp goodness in our hand and "keep it changeless evermore." But more widely, more instinctively, appears in art the love of the new and evolving beauty. Here is emphasized the originating activities of great persons, here the elements of wonder and surprise.

> "New islands there must be,
> In the sea of life and destiny."

We may allow that there will be much restless artificiality here, desire for change without perception of any good reason for it or any goal to be won, experiments ill-conceived or languidly followed, abundance of affectation, and ever pretense of newness. But with all its errors, art in this characteristic fosters the perception of an evolving universe. In this the arts instinctively criticize that aspect of religion which is pleased with the idea of an unchanging universe, finished, or at least once finished. Religion has too frequently taught that God is an ever-living but not a growing personality. The fine arts, on the contrary, especially since they have assumed the function of coöperation with and not subservience to religion, have unceasingly delighted in more highly organized, enriched, evolved phenomena—in descriptions and social institutions having all manner of men and their ways, in elaborate orchestras with new instruments and more com-

plicated harmonies, in plays that combine all the arts into new wholes, in education based on new materials from ever widening fields. The artists see no place for stopping, no fixed ends, no final satisfaction. They work with the feeling that life is infinite in its variety, though equally so in its present possible harmonious combinations, and in its long future. This surely contributes at once to the religious interpretation of the world and of its Creator.

THE SENSE OF BEAUTY

(8) While the ancient distinction and contrast between truth, goodness, and beauty are now obsolescent and mischievous because they obscure the unity of things and their phenomena, yet for religious valuing and interpretation art has a distinct service to perform in especially cultivating the sense of beauty. Its first instinct and aim is to find objects of distinct, concrete beauty; or it proceeds to arrange the elements it finds so as to bring out lovely designs and patterns; it adorns its structures with beautiful ornamentations and secondary qualities. It gives to strong things grace and skill; it would make land and sky, houses and the things we live with, speech and gesture, our loves and friendships, even our suffering; make all, however true in actuality or

the observance of law, however kindly and serviceable, satisfy first the heart's demand for beauty.

Now religion, especially as applied to the facts of social living, has so much handling of sin, of error and breakdown, showing them always as ugly and destructive, that beauty is most often lacking in its lessons and stories. The serious matter of both our Testaments shows chiefly this life-and-death struggle between righteousness and sin. Goodness triumphs, but it is not lovely. There are few situations in either revelation in which life is shown as normal, or the story ideal throughout. Now art is responsible, like the other spiritual disciplines, for the discovery and elucidation of truth and morality; but it does so rather by showing them as concretely beautiful than by portraying their negations as ugly. No great art stops with pictures of ugly reality, even though it be professedly realistic. On the contrary, even when working with unwholesome materials—for it must start with the materials of life as given,—it is always trying to find "the soul of goodness in things evil," to bring harmony out of discords, to get at the character and spirit of the homeliest "sitter," to discipline violent strength with law and measure.

Beauty is the name we give to the mind's feelings that its objects of contemplation are so far perfect or growing toward perfection. A work of art therefore can be dwelt upon indefinitely, can be frequently returned to and reproduced. The young and the normal-hearted can lay it on the table and study it, build their lives upon it; its pictures become a daily, permanent possession of the mind.

Thus the fine arts have again fine religious values in helping to constitute the view that the entire universe is the product and home of a skillfully working, ideal-building intelligence.

THE LARGER SYMPATHY

(9) A final religious value of the fine arts consists in their creating a living sympathy between man and man. It is here we have the last step in a rational doctrine of man's creation and the instrument for making life completely a religious thing. A perfected human society will not be characterized so much by self-sacrifice for others, denying one's own life to promote another's, as by mutual understanding and fellow-feeling, by justice, and by skillful adjustment of all men to the things they should do and know. In this stage of society the arts will have the

most constant service to perform—since it will be a problem not so much of what we should feel and do, as of how we can do it.

Now sympathy arises in concrete contact with human situations; it does not come in general or by act of the will. Art has just this gift of presenting definite vivid pictures and situations. Here we see ourselves as others do, or in their places; by its aids our imaginations live over the actual experiences portrayed; we realize situations and possibilities. Our admiration is stirred, our pity too; touches of "nature" have made the whole world kin. Courage and skill arouse our wonder; unideal things which are curable and do not destroy, make us smile, and error and inability make us tender and helpful. But all must be made as concrete and vivid as our own experiences before sympathy can have full sway.

If the worlds of human consciousness and society were working as they should ideally do, there might (at least on the surface) seem less work for the professional teachers of religion; there would be more service for the artists who would be constantly engaged in keeping us aware of what God intended the world to be by showing us what it actually is.

WALTER D. MACCLINTOCK.

LITERARY PROGRESS AMONG THE DISCIPLES

[It was not to be expected that such a religious movement as that of the Disciples should at once express itself in the field of pure literature. Literature is a reflection upon life with the conscious intention of enhancing its beauty and worth through artistic treatment of its materials. A new and lusty movement such as this would of necessity use up its major strength in performing the specific and urgent tasks which called it into being. The young men and women out of Disciple homes who enjoyed the advantages of literary culture would be inclined, in so far as they had genuine religious interest, to devote their talents to the most direct and obvious means by which practical service could be rendered in the movement. Accordingly, until within comparatively recent years there have been practically no works of pure literature produced among us. We have not been a literary people. Where have been our essayists, our novelists, our historians and our poets? Who of our number has won general recognition in the world of letters?

But at last voices are being heard among us which carry far beyond our own household—even unto all the world. Some of our ministers have published volumes of essays, sermons, and treatises of scientific nature which rank with the best produced elsewhere. We have at least five novelists who are among the most successful of the times as judged by the popular appeal of their stories. The poetic renascence of the most recent years, which is the most remarkable literary phenomenon of the times, sees the Disciples represented by one of the leading names among American singers. Mr. Vachel Lindsay of Springfield, Illinois, has been reared a Disciple of the Disciples, and the deep religious note which is heard in so much of his poetry comes out of the most vital phases of the movement. Mr. Lindsay is a member of the Campbell Institute and with his consent we are here offering one of his poems. When we remember the activities of Alexander Campbell as agriculturist and preacher, and when

we think of the rural character of our movement as a whole during its greater part, this poem seems appropriate to this volume. Of how many honored men in our ministry might these stanzas have been written?—The Editors.]

The Proud Farmer

[In memory of E. S. Frazee, Rush County, Indiana.]

INTO the acres of the newborn state
He poured his strength, and plowed his ancient name,
And, when the traders followed him, he stood
Towering above their furtive souls and tame.

That brow without a stain, that fearless eye
Oft left the passing stranger wondering
To find such knighthood in the sprawling land,
To see a democrat well-nigh a king.

He lived with liberal hand, with guests from far,
With talk and joke and fellowship to spare,—
Watching the wide world's life from sun to sun,
Lining his walls with books from everywhere.

He read by night, he built his world by day.
The farm and house of God to him were one.
For forty years he preached and plowed and wrought—
A statesman in the fields, who bent to none.

His plowmen—neighbors were as lords to him.
His was an ironside, democratic pride.
He served a rigid Christ, but served him well—
And, for a lifetime, saved the countryside.

Here lie the dead, who gave the church their best
Under his fiery preaching of the word.
They sleep with him beneath the ragged grass. . . .
The village withers, by his voice unstirred.

And tho' his tribe be scattered to the wind
From the Atlantic to the China sea,
Yet do they think of that bright lamp he burned
Of family worth and proud integrity.

And many a sturdy grandchild hears his name
In reverence spoken, till he feels akin
To all the lion-eyed who built the world—
And lion-dreams begin to burn within.

VACHEL LINDSAY.

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